Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.
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REV. P. S. DAVIS, D. D.,
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Poetry.

CHRISTMAS HYMN.

GERMAN CHORALE OF THE 17TH CENTURY.

Beside a manger lowly,
A mother, pale and mild,
With eyes serene and holy,
Is watching o'er her child.
I, too, would gaze and ponder,
Bowed down in homage low,
For sight more full of wonder
This earth did never show.

Across the mists of ages
That Infant's form divine,
Unchanging still, engages
The heart before His shrine.
For though in God's anointed
The world no charm espies,
Faith reads the signs appointed,
"'Tis Christ my Lord," she cries.

Behold the "Branch" of David,
The "Shiloh," famed of old,
The Son of Virgin Mother,
By prophet's lips foretold.
Behold the seed of woman,
Repairer of the Fall,
The Child Divine, yet human,
Emanuel, Lord of all!

Oh, tender plant upspringing
Amid the desert dry!
Oh, dawn of promise, flinging
The rays o'er earth and sky!
Oh, glad and gushing river,
From love's own fountain poured,
Spring up—flow on forever,
Till all men know the Lord!

Communications.

For the Messenger.

PLAIN TALK TO PLAIN PEOPLE.

It is to be regretted, that some of the good brethren of the Synod of the Potomac find themselves compelled to take each other to task, for what may be a serious difference of opinion. Some one among them, it seems, said, at the late meeting of that body, that we should confine ourselves to a rural mission policy, giving his reasons for his judgment in the case. Against this deliverance some have come forward to protest, and to demand that hereafter no speeches of this kind shall be made.

I have no desire to have anybody after me with printer's ink, and therefore, I shall carefully guard against becoming seriously mixed up with this family trouble. Let the brave knights, who have taken up the quill to engage in this warfare, settle among themselves the questions as to what has, or has not, been said, or what shall be said in the future. Meantime I will venture to make a suggestion or two, with reference to the issue involved, only to help our contending neighbors in finding a happy resting place under a clear and serene sky.

There are good and able men in the Church, who hold views such as have been advanced down in Virginia, or at least very much like them. One of these once remarked to me, that it was not wise to attempt anything beyond a rural policy, since we had not the means to go, with a reasonable degree of success, into any more comprehensive measures; and this brother carries the honorary title of D. D., holds a number of high positions in the Church, and is in universal esteem for eminent scholarship and ability. I could not accept his views when he gave them to me, nor is it likely that I can ever adopt them as a safe foundation for any Church to rest its mission policy upon. Churches, which do not take firm root in the popular centres and commercial marts, are in constant danger of becoming isolated and tardy in their movements. They find it difficult to keep in normal accord with the swift flowing current of modern life. They may be ever so highly cultivated or orthodox, and ever so firm in maintaining their specific confessional identity; still, when the mighty stream of the life and genius of the times strikes them from every quarter, they find it extremely hard to keep their sails flying, and to prevent them from being torn into shreds by the driving wind. Hence I must say plainly, but with all due fraternal respect for the advocates of ruralism, that any measures on the home mission field, which pass by the great centres of the popular life, are and will prove themselves to be measures of gradual extinction.

Here then is my conclusion, which is no doubt in the minds of those also, who stand with me on my side of the question. Shall we pick up stones now and throw them at every one who dares to stick to the narrow ruts of a modest rural seclusion, in the cramped limits of which many of our best hopes have already been blindly wrecked? A procedure of that kind might not prove wholesome to our own glass houses, and would hardly help us much in our struggle for proper benevolent enterprise. Here, right before our noses, looms up the ugly and unsavory fact, that our means are low, and that very many in Israel go snail pace in raising them to a higher figure. As long as this state of affairs lasts, it will avail us but little to talk glibly about city missions, and other enterprises demanding a generous support. Instead of growing warm, then, over the opinions and utterances of those, who differ from us in this matter, it might be altogether more profitable to spend our energies in securing the means to enforce our broader ideas, and thus to lift the Church out of a suffocating ruralism. I do not pretend to know all the followers of the old track, or those who quail before the serious obstacles, which they find so firmly fixed in the way of a new and broader policy; but I venture to predict, that not a single soul of them would fail to rejoice, if our view of the case would be triumphantly carried into effect and theirs would be radically and promptly defeated. Hence I am decidedly in favor of pelting them with solid cash, rather than with stones, and if silence must be imposed upon them, let it be that which is the result of tangible success in the better measures of a new administration.

I will waste no time in laying out schemes for the accomplishment of our aims. If we have the will to do this thing, it may be supposed to be within the reach of human possibility to find a way or ways in which it can be done. First of all, let the spirit of a generous liberality be cultivated with all the force, of which a gifted and devoted Christian people are capable. Let all the pastors and elders see, that their flocks are taught and moved to give, so that liberal sums of money will flow into our treasuries, and we will no longer be forced to call for silence on the part of those who plead for avoiding the great highways, and prefer to have us all travel in the slow coaches of a bygone day.

Our case is, however, so urgent that it admits of no delay. The general growth of benevolence in our connection cannot be relied upon as wholly sufficient. This will go forward but slowly at best, and if it would increase ten-fold within a single decade, it would still be far short of what may be reasonably demanded. There is perhaps not a benevolent Board in this broad land, that would not be seriously cramped in its work, if its finances were not replenished, at frequent intervals, from the coffers of the rich. Have we no men of means, who can put our various policies and enterprises on a fair footing, while our people, as a body, are brought up to the work? If our battles cannot be fought on this line, it will likely go all wrong with our magnificent theories.

I. E. G.

For The Messenger.

SO!

At the last meeting of the Potomac Synod certain "brethren of the country," said some things relating to the missionary work of the Church, which did not coincide with views held by certain brethren of "city churches." These latter brethren were silent then, but have lately announced their dissent in the MESSENGER. In the issue of Dec. 8th, "Elder" writes: "With charity for the brethren who enunciated the doctrine expressed at that meeting, we do not think they would have done so, had the aforesaid meeting been held in Philadelphia, New York, or Baltimore." "Let us have no more such speeches, brethren, as we had at Woodstock." "The city churches expect and demand (sic!) that our brethren in the country should be more careful in their speeches at these meetings."

As one of the offending "brethren in the country," I am constrained to cry out: "Hear! Hear!" Z.

Selections.

CHRISTMAS.

The Incarnation is a central fact, from which all history radiates as from a luminous body. It is the initial point in our chronology, from which we reckon backward and forward. The secular years have become, in common language, the years of our Lord.

The birth of Christ was a wonderful event, which seems to have thrown its influence back over preceding ages, while it projected its power onward through all coming time. We cannot tell where the influence of a good man will terminate, but we can see where it begins. Christ's influence has no beginning. He was not born merely to fill His place among men, and perform [illegible] in the great designs of Providence. He came in the "fulness of time." He sent blessings to the world before He came in person. History was shaped to suit His advent. Prophecy ripened into history. All that pertained to the Hebrew nation, and its place in a world that had become pagan, was the fruit in anticipation of the coming of the Messiah.

In estimating the blessings which the advent of Christ conferred upon the human race, we must not confine our view to the centuries that have followed, but go back to the preceding centuries during which preparation was made for that glorious fulfilment of prophecy and promise. The Old Testament Scriptures, which were given to reveal the true God, and Jesus Christ whom He was about to send into the world, were widely circulated, and we cannot, reasonably, doubt that they exerted a profound influence on the current of human thought. We may conclude then, that, at least, some of the good and true things found in the writings of heathen sages were derived from the books which revealed the coming Messiah. At all events, we know that the Incarnation gave the world, long centuries in advance, the expressive symbols of the Pentateuch, the sweet psalms of David, and the glowing pictures of prophecy which were the delight of good men, and which elevated the people who received them above their pagan neighbors in all that constituted the purity of the domestic circle and the general welfare of society.

The temporal blessings which the advent of Christ brought to mankind, should not be overlooked while we render our supreme thanks for the "unspeakable gift" of a Saviour. All that is beautiful and valuable in Christian art, is to be traced to that grand event in history. What is music where Christ was never known in prophecy or history? "Song has come to us from the angels, and symphony has its source in heaven." Revealed religion has given to music its highest charms. The Christian religion is, essentially, melodious, because it strikes the strings of the human heart with all the skill of a divine hand. "Christianity has invented the organ, and given sighs to brass itself. To her music owed its preservation in the barbarous ages; wherever she has erected her throne, there have arisen a people who sang as naturally as the birds of the air. Song is the daughter of prayer, and prayer is the companion of religion." The Gregorian chant introduced in the sixth century, the Stabat Mater of Pergolesi, the Requiem of Mozart, the Te Deum, the Oratorios of Creation and of the Messiah, are monuments of Christian art which will last as long as time. In the whole range of musical literature, nothing can be found to excel the compositions to which the worship and piety of the Christian Church have given birth.

The same remarks will apply to painting and architecture, to the sciences, to eloquence, and to morals. Take Christ out of art and literature and human language, and you banish the thoughts that suggest joy at the bridal and comfort at the tomb. Take away from the world all that it has received from the incarnation of the Son of God, even apart from the salvation of a single soul, and you unravel a piece of Gobelin tapestry, and leave what was a beautiful picture a mass of loose and tangled threads, which can never be gathered up again or woven into form.

EFFECT OF JOHN WYCLIFFE'S TRANSLATION OF THE BIBLE.

Extract from Dr. Storrs' Address at the Semi-Millenial Celebration.

Of course, all the translations had to be made from the Latin of Jerome, the Hebrew and Greek being almost unknown. It was, in other words, the version of a version, and so exposed to peculiar imperfection. But it must be remembered that Jerome had had early Greek manuscripts, earlier than any known until recently to the scholars of Europe, and that so in translating him, Wycliffe stood but as one remove from the originals, while his perfect acquaintance with the Latin gave him ample opportunity to make his translation energetic and full as an English equivalent. He completed it, probably, as early, at the latest, as A. D. 1382; and copies of it were rapidly made by the hands of skilled and eager scribes.

But Wycliffe himself, no doubt, was aware that the work had been too rapidly done for its highest value or best effect, and planned the revision, at once commenced, which finally appeared from the hand of John Kurvey, in A. D. 1388, four years after the master's death. Of this, nearly or quite a hundred and fifty manuscripts remain, in whole or in part, many written on vellum, with elaborate care, to be the possession of churches, or the wealthy, and not a few bearing the marks of long use, and of the concealments into which they were hurried in times of trouble. All these were written within forty years after Wycliffe's death; and if we remember what careful, destructive search for them was made in the day of persecution, how many went across the sea, how many shriveled in the fires of war, how many were burned, with those who had read them, on public squares, how many, probably, wait to be discovered, we shall see how extraordinary their number at first must have been. Only a spirit intense and determined could have driven so swiftly so many pens.

Of the effect of this translation on the English language many have written. The judgment of Lechler is undoubtedly just—that "it marks an epoch in the development of the English language almost as much as Luther's translation does in the history of the German tongues. The Luther Bible opens the period of the new High German. Wycliffe's Bible stands at the head of the Middle English." The more recent historian of the English people speaks of him as the "father of our later English prose." Forms of expression still familiar in our version come directly from him, as the beam and the mote, the trampling of swine and the rending of dogs, the Comforter for the Paraclete, the Saxon exclamation, "God forbid!" Mr. Marsh may state the matter too strongly when he calls the accomplished and diligent Tyndale "merely a full-grown Wycliffe," adding that he not only retains the general grammatical structure of the older version, but more of its felicitous verbal combinations, and, what is more remarkable, even the rhythmic flow of its periods. It may be said in reply, as it has been, that much of what is common to the versions came into both out of the Vulgate, by which one was determined, the other influenced. Still, it is true, that what Mr. Marsh well calls "the sacred and religious dialect," which has continued the language of devotion and of Scriptural translation to the present day, was first established in England by the Wycliffe version, and that what Mr. Froude has characterized as the peculiar genius, of mingled tenderness and majesty, of Saxon simplicity and preternatural grandeur, which breathes through the latest translation, had its example and partly its source in the earliest. Tyndale, Coverdale, Rogers, Cranmer, the Geneva translators, King James's revisers, have all contributed something to the work, but they only heighten, without obscuring, its early lustre, and the final revision, for which we now look, with all the aids which the most untiring scholarship has gathered, must still abide, in its vocabulary and in much of the charm of linguistic combination, on the primitive foundations of 500 years since.

How vast the impression produced by the version which thus burst into use, not on language, but on life, in the whole sphere of moral, social, spiritual, even political experience, who shall declare! To the England of his time, confused, darkened, with dim outlook on this world or the next, the Lutterworth Rector brought the superlative educational force. He opened before it, through the Bible, long avenues of history. He made it familiar with the most enchanting and quickening sketches of personal character ever penciled. He carried it to distant lands and peoples—farther than crusaders had gone with Richard; further than Alfred's messengers had wandered. It saw again the "City of Psalms" in sudden ruin, and heard the echoes of cymbal and shawm from the earliest temple. The grandest poetry became its possession; the sovereign law on which the blaze of Sinai shone, or which glowed with serener light of Divinity on the Mount of Beatitudes. Inspired minds came out of the Past—Moses, David, Isaiah, John, the man of Idumea, the man of Tarsus—to teach by this version the long-desiring English mind. It gave peasants the privilege of those who had heard Elijah's voice; of those who had seen the heaven opened by the River of Chebar; of those who had gathered before the "temples made with hands" which crowned the Acropolis. They looked into the faces of apostles and martyrs, of seers and kings, and walked with Abraham in the morning of time. They stood face to face amid these pages with One higher than all, and the kingliest life ever lived on the earth became near and supreme to the souls which had known no temper in rank save that of disdain, no touch of power which did not oppress. Not only again, in lurid column, the pillar of fire marshalled God's host; not only again were waters divided and fountains made to gush from the rocks—angelic songs were heard once more above the darkened earthly hills. Again, as aforetime, the Lord of Glory walked as a brother from Nazareth and from Bethany, strewing miracles in His path, yet leading the timid to the Mount which burned with peaceful splendor, showing the penitent his cross, walking with mourners to the tomb. From the paradise of the past to the paradise above, the vast vision stretched and gates of pearl were brightly opened above the near and murky skies. The thoughts of men were carried on the thoughts of God, now first articulate to them. The lowly English roof was lifted to take in heights beyond the stars. Creation, Providence, Redemption appeared, harmonious with each other and harmonious with Eternal Wisdom; a light shot forward on the history of the world, a brighter light on the vast and immortal experience of the soul, the bands of darkness broke apart, and the Universe was explained!

Of course, this influence was not felt by many minds; perhaps not in its fulness by any. But it was thenceforth at home in England; at home to stay. It smote with irresistible energy on the rings and fetters of Pontifical rule. It contributed a force of expansion and uplift to every soul on which its quickening blessing fell. It became an instrument of popular liberty, as well as a means of elevation and grace to personal souls. There was the English Renaissance. Leighton and Owen and Jeremy Taylor became possible afterward; Bacon and Hooker, Shakespeare and Milton, Dryden and Wordsworth, and Robert Burns. Celestial forces mingled thenceforth, more vitally, widely, with human thought; and the indestructible, holy influence, though often interrupted, never ceased, till it came to its final inevitable fruition in the perfect liberty of the Scriptures in England.

Family Reading.

CHRISTMAS CAROL.

Out in the midnight's white and starry splendor
Once more the glad bells ring;
While softer human voices, sweet and tender,
The songs of Christmas sing.
Christmas is come!

The whole clear night seems bending low to listen;
The church lifts up its cross;
And solitary, snow-capped mountains glisten,
And blue seas flash and toss.
Christmas is come!

From sea to sea a mighty voice is pealing,
On moorland bleak and wide,
Through frozen fields and dead rose-gardens stealing,
By wood and water side.
Christmas is come!

To lighted hearts whose fires make silver linings
Behind the day's dark cloud,
To halls where Beauty's summer light is shining,
Where dancers laugh and crowd,
Christmas is come!

O world! O life! O hearts in sorrow sighing
Remember that to-day
Across the waste of time about you lying
The Saviour finds His way.
Christmas is come!

Oh, low and sweet the Christmas carols falter,
Then rise with rich increase;
And for an hour, about one shrine and altar,
All nations stand at peace.
Christmas is come!

"Long love, long peace and reconciliation,"
We sing aloud, and then,
Their tones grown strong with joy and exultation,
The great bells chime, Amen!
Christmas is come!

CHRISTMAS ROSES.

BY BERTHA A. WINKLER.

"Stop a moment, Doctor Bayard, just look at those green windows, what a rare sight in mid-winter!"

The handsome sleigh, whirling merrily through the quiet streets of a New England town, was brought to a sudden halt and the gentleman just addressed, turned in the direction indicated by his lady-companion.

"I see two rose-bushes in bud. Do inquire if they are for sale," she continued eagerly, "it is just what I want for Christmas Eve, and I am willing to pay any price."

The gentleman promptly alighted and threw the reins to his fair companion, who saw him enter the poor-looking cottage, and presently appear at the window containing the rose bushes, in animated conversation with a lady whose needle and thimble, still in her hands, indicated her occupation.

"They are both white roses, just what you wished I know," remarked the gentleman, as he re-entered the sleigh, "but I was only able to buy one, as the other is already promised for Christmas Eve."

"No doubt to some one coming to the reception," she murmured, a little vexed, "I wonder who the rival is?"

Just as the sleigh drove out of sight, a little, bright-eyed lad entered the cottage.

"Oh, mamma!" he exclaimed, excitedly grasping the thin hands so busily plying the needle, "Stella knows all about Santa Claus. She sees him every night and talks to him, just think of it!"

A weary smile crept over the wan face of the lady. "Come, Pauly, let me finish my sewing, while you sit down here and tell me all about little Stella," she persuaded, gently extricating her hands from the boy's grasp and resuming her work.

"She's awful sick, mamma," he continued solemnly, "she looked whiter'n ever, and I thought she couldn't talk any. But after she ate the soup I brought her, she felt gooder, and told me how Santa Claus comes to see her. He had no playthings with him but a shining white dress and roses just like those I'm going to bring her."

"He hadn't any jinglers on his sleigh, either," she says. "I 'spects he thinks the noise would make her sicker for I always walk in on tip-toe—but he just comes floating in her window so easy and smooth-like. He showed her a big blue vault full of playthings, and told her he wanted her to come and live with him always. He loves her an awful lot, don't he, mamma?"

The mother's head was bent low over her sewing, a tear stole through the long lashes as she nodded a silent reply.

Presently Paul scrambled on a chair by the window. "Do you really think they will bloom to-morrow, mamma? You know it's Christmas Eve then, and Stella must have the roses," he asked, anxiously gazing at the large cluster of roses just bursting their green coats.

"Yes, Paul, they will bloom in time. But I have sold one, and but for Stella being sick I should have been compelled to give yours away too."

He little knew how slender was the purse which supplied his daily wants, and how the proceeds of that rose-bush was all Santa Claus could spend for his Christmas gifts.

"You can't sell mine, mamma," he said decidedly, "Stella is dreaming about them every night. I guess I better take 'em away from here anyhow."

Suiting the action to the words, he shrewdly carried the rose-bush to the next room, and placed it close beside his bed, little dreaming that he was hiding it from more than coveting passers-by.

That night the fire in the stove went out. The cold north wind blew up fiercer than usual, and in the morning the windows were one sheet of glittering ice, the plants, the beautiful rose-bush that was to go to the mansion that day and bring the money for buying Paul's Christmas presents, all were frozen and utterly destroyed.

It was evening again, Merry Christmas Eve, as the noisome bustle in the market, the gay mirthful voices in the street, and the lights glimmering in the windows everywhere indicated.

A lone watcher sat by the dim light in Stella's sick-room. The couch was drawn close up to the window, for she wanted so much to see the stars, and the little sufferer was lying very quiet.

"Mamma those are my Christmas lights," she said at last, gazing wistfully up at the glimmering stars. "If I only had the white roses Paul promised me, my dream would be true."

Presently the Doctor entered and she wanted to know if her roses had come yet.

He felt her pulse, pressed his finger to her hot temples and shook his head; then he whispered something to her mother and finally sat down at the foot of the bed.

There was a timid knock at the door: the Doctor was about to shake his head forbidding admission, but the little hands were extended so eagerly, and the pleading, "it's only my roses, please," stopped him.

The door was opened and Paul, his face all aglow with pleasure, tip-toed up to her bed-side with a rose-bush full of clustering half-blown roses.

"I saved them, Stella!" he exclaimed triumphantly, placing the flowers in her out-stretched hands. "Mamma's flowers were all frozen by the window this morning, mine were all right yet, for I put 'em beside my bed the night before."

"And what do you think?" he continued, growing indignant, and entirely oblivious of the Doctor's presence, who manifested a strange interest in the scene, "when the servant from the mansion came this morning for the rose his lady had ordered of mamma, he wanted to take mine, and said Santa Claus would not bring me anything if I didn't give it to him. Now if he won't I'll just stay here and have a look at him anyhow, when he comes to see you."

Paul feasted his eyes in mingled satisfaction and wonder on the joyous countenance of his playmate, who at first found no words to express her pleasure.

"My beautiful roses," she murmured over and over again. Then suddenly recollecting herself, she smiled, "yes, Pauly, I'll tell him how good you were. When he brings my white dress I'll send him over to you. Oh! he is so very beautiful and kind."

There was a momentary hush in which Paul wondered what made her look so beautiful.

Her thin hands were still caressing the tender blossoms, and her large eyes were full of a joyous heavenly lustre as they wandered back to the star-lit sky.

"Those Christmas lights are very beautiful, Pauly. They are very high up now, but when He comes they light Him on His way for it is very dark here and His footsteps only once trod the path of gloom."

The faint voice sank into a faltering inaudible whisper, and the little head sank deeper into the pillow.

The Doctor said she was asleep, and when Paul came home he hung up his stockings and told his mother that Stella would make it all right with Santa Claus. He was sure she would send him over.

It was after midnight when Doctor Bayard left the sick-room, and directing his steps towards the aristocratic quarter of the town, soon after entered the brilliantly illuminated hall of the West End mansion.

Mirth and song, music and dancing filled the spacious parlor, and the late arrival was scarcely noticed, as he slowly made his way through the brilliant assembly to his betrothed, the daughter of the mansion.

She met him with her jeweled hands extended in welcome, but a vexed, reproachful look was on her face.

"So late, Doctor? your patients must—" she stopped abruptly as she looked into his face.

Without a word of explanation he led her aside, and said in a low tone, "I saw white roses to-night, Stella, do you know who wears them?"

Once more for the hundredth time her glance swept over the heads of the assembled guests in a vain search for the coveted flowers.

"No, who?" she asked, eagerly.

His voice sank into a whisper: "Your name-sake; *a little white-robed angel.*"

* * * * * *

Christmas dawn, bringing joy to many hearts and homes, only revealed Paul's empty stockings on the bare wall, and the mother, with an aching heart, going about her morning task as noiselessly as possible to avoid waking him, for she would fain spare him the disappointment in store.

Once she walked to his bedside and there was such a smile of blissful joy playing around his lips that, with a sudden impulse which only mother-love can prompt, she took the last pennies out of her pocket to purchase some trifle for her darling.

There was a knock at the door. She opened it in wonder, for it was still very early.

A servant in livery, with a letter and a huge bundle stood without. Delivering both to the surprised woman with a polite bow and the words "from the mansion," he was gone.

She opened the missive in nervous haste and read:

West End Mansion, Dec. 25th, 18—
Dear Madam:

My friend, Dr. Bayard, informed me last night of some incidents, of which I was ignorant, connected with the roses your little son so carefully guarded and refused to part with. I take pleasure, at the eleventh hour, to reward the lad's firmness and kindness to his little departed friend with the accompanying. I trust you will pardon whatever momentary ill feeling I may have entertained in my disappointment and ignorance of the true circumstances, and consider me hereafter,

Your sincere friend,
ESTELLE COURTENAY.

In the package were a pair of new stockings and shoes, all filled with candy; a new suit with a five-dollar note in the little vest-pocket; a gun, a whip, and a flute, all of which the overjoyed mother spread over his bed.

Paul awoke and rubbed his eyes. "Oh! mamma, I had such a beautiful dream," he exclaimed, looking only towards her, "Stella was dancing with a lot of fairy angels in a circle of stars and Santa Claus, he was playing the"—he stopped abruptly as his eyes fell on the bed.

"There, didn't I say so? I knew Stella would send him," he exclaimed, standing up in his bed and clapping his hands in wild delight.

"Oh! ho! my old stockings weren't good enough for him, he's brought new ones and stuffed, my! they're almost bursting!"

Then he examined his treasures one by one, always coming back to the same remark, that he "knew Stella would send him."—*Custer's Journal.*

MERRY CHRISTMAS!

Merry Christmas! Merry Christmas! How cheerily the old salutation sounds! Never more so than now. We hear it from all sorts of people, passing from lip to lip, everywhere accompanied by smiles and jests, good wishes and glad feeling. Childhood lisps it, youth utters it gayly, sober middle-age finds in it a deeper and tenderer significance than once it held, and the old, crowned with the beauty of silver hair, speak it with almost the glee of the little ones.

Often, as we take up the Bible and read again the story of our Redeemer's birth, we are struck by the tones of triumph which fill the angelic voluntary, as, with strong, sweet solo, one comes first, announcing a Saviour, and, with irrepressible joy, a choral multitude take up the anthem, with "Peace on earth, good-will to men! Glory to God in the highest!" No shadow there! No trembling fears! No tears trickling down, when, in the manger of Bethlehem, shepherds and sages find Jesus the King! Find Him cradled like any other babe on the breast of a rejoicing mother! There are many mothers among our readers, and they know the deep sweetness which overbrims their hearts when their own little ones, helpless and pure, are held close in their arms. There are homes all over in which the baby is the strongest, the princeliest person in the group, reigning by virtue of utter dependence. Motherhood and childhood have alike assumed a new dignity, and shine in a diviner glory, since our Lord became incarnate in the form of a babe. As we say, "Merry Christmas!" our thoughts go back to Bethlehem, and we, too, would offer our gifts, our gold, frankincense and myrrh, at the shrine of the Infant Jesus.

How can we do this? Just by taking our way to the lowliest home we know of and brightening it by our liberality. It is always true that the poor and the needy are with us, and what we do to aid them is counted as unto Him. The care-worn and the sorrowful are never far away. Let us try to make their Christmas a happy day, for Christ's sake.

Some of us, while the air sparkles with radiance and the general jollity pervades everything and everybody, are, in spite of it all, sad and troubled. Last Christmas there was a dear one here whom we miss now. Next Christmas, we fear, there will be a dear one less in our home. There is a shadow, the fringe of a past grief, upon our spirits, or the prophecy of an approaching disaster stealing over them day by day. Can we put it aside and keep Christmas as the rest of the world is keeping it?

We see men and women going home at night with hands full of parcels, and the stores never before spread so tempting an array of beautiful things; but the salary has been reduced, the savings of better days have been used up, and we cannot afford the luxury of lavish buying, even to gratify wife and babies. Are we to keep Christmas as we once did? Shall we not, rather, be morose, cynical and gloomy?

Nay, dear friends. It is "merry Christmas." Trust God. The precious ones He has taken home are safe with Him. The darlings who are going will be safe and happy too. If He divest you of earthly gains, He can give you something better worth holding than they. While even the hard and the miserly grow generous for a day under the spell of the Christmas-tide, let the children of God take care that they be neither faithless nor despairing. Let then meet the MERRY CHRISTMAS with a song of praise.—*Christian at Work.*

ONE LITTLE STOCKING.

One little empty stocking
Left of the pretty pair
We hung by the chimney-corner,
With tenderest love and care.
The year has brought us sorrow,
Bitterness, tears and pain,
And we have no smile of greeting,
When Christmas comes again.

One little empty stocking
To mind us of all our joys,
The shouting of happy voices
At finding the pretty toys.
But now we have lost our darling,
The dear little feet are still,
And there's only an empty stocking,
That Santa Claus cannot fill.

Some little empty stocking,
There's time enough now to fill
With many a loving token,
Pressed down with a right good will.
For selfish it is, and sinful,
Thus over my loss to repine,
When I know there are other darlings
Not as safe nor as rich as mine.

And ever what God has taken
Some recompense surely brings,
For out of the gloomy shadows
We're lifted on angels' wings.
When we open our hearts to the sunshine,
Of infinite love and grace,
And feel that a Christ-like presence
Has taken the dead child's place.

—*Illustrated Christian Weekly.*

THE HEAVENLY MUSIC.

Once upon a time, while the world was still in the golden age, when the angels played on the sand-hills with the peasant children, the gates of heaven stood wide open and the golden radiance fell like a gentle rain upon the earth. The people could look up into the open heaven; they saw the saints walking about among the stars, and the people upon earth and those happy ones greeted one another kindly. But the most beautiful of all was the wonderful music, which, in those days, could be heard through the open gates. The dear God had Himself written the music, and thousands of angels executed it upon violins, drums, and trumpets.

When they began to sound everything became still upon earth, the wind ceased to roar, and the water in ocean and river stood still.

But the people would nod to one another and secretly press each other's hands, for as they listened a strange feeling came over their hearts, which no poor human tongue can now describe. So it was once; but not long did it remain so, for one day the dear God, as a punishment, closed the heavenly gates, and said to the angels, "Cease your music, for I am sad." Then the angels became sad also, and seated themselves upon the clouds, each with his music-leaf in his hand, and with their little golden scissors cut the music in tiny pieces, letting them fall down upon the earth. Here the wind caught them and blew them like snow-flakes over hill and valley, scattering them over the whole world. And earth's children seized them, each a piece—the one a large, another a smaller one—and preserved it carefully as a thing most precious, for was it not a part of the heavenly music which had once resounded so wonderfully through heaven and earth? But as time went on they began to dispute and quarrel, because each believed that he had caught the best; and at last each declared that his was the real heavenly music, and that what the others possessed was only vain semblance and deceit.

Whoever wished to seem very clever—and, indeed, there were many of these—put grand flourishes at the beginning and at the end, and then prided themselves greatly over it. The one whistled *a* and the other sang *b*; the one played in minor, and the other in major; no one could understand the other; in short, there was a noise equal to that of a disorderly school. And so it remains unto this day. But when the last day shall come, when the stars shall fall upon the earth and the sun into the sea, and the people crowd about heaven's gate, like children at Christmas when the door is opened, then will the dear God send the angels to collect all the bits of paper on which are the notes of the heavenly music, the large as well as the small, even the very little ones on which only a single note is written. The angels will set the pieces together again, and then will the gates spring wide open and the heavenly music resound once more, as beautiful as at first. Then will the children of men stand wondering and ashamed, and will listen and say one to another, "That part you had; that was mine; but how wonderfully beautiful it sounds, and how different, now that it is all together and in the right place!"

Yes, yes! dear children; you may depend upon it, that is the way it will be with all workers for Christ in the great hereafter.—*Translated by* MARY WILLIAMS.

THE JEWISH SURGEON.

In a garret-room in London a poor woman lay dying. A surgeon, who was a Jew, in visiting her, said:

"My poor woman, you seem very ill; I am afraid you will not recover. Can I do anything for you?"

"Thank you, sir," said the woman, "there is a New Testament behind my pillow, and I should be very glad if you would read a chapter to me."

The young man seemed surprised, but he took the Testament and did as she desired. He continued to come and read to her for several days, and was greatly struck by the comfort and peace which the Word of Life seemed to give the poor invalid.

With almost her dying breath, the poor woman gave the Testament to the Jewish surgeon, and urged him to read it. He took the Book home with him, and determined to keep his promise. He read it diligently, and soon found Him of whom the prophets wrote—Jesus the Messiah—and was enabled to believe in Him as "the Lamb of God, who taketh away the sins of the world."

The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which, whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard.

Useful Hints and Recipes.

CELERY VINEGAR.—Cut up into bits a large bunch of fresh celery; scald a quart of good vinegar; to it add a tablespoonful of sugar and a teaspoonful of salt. Pour over the celery. Keep in a large jar tightly corked. In two or three weeks strain into small bottles and seal or cork tightly.

SALMON SANDWICHES.—Broil quarter of a pound of smoked salmon over a slow fire; or use some that has been cooked and cooled; chop it until it forms a paste, or pound it smooth in a mortar; mix it with an equal quantity of butter, and use it instead of plain butter for sandwiches.

One of the nicest methods of cutting sandwiches is to hold a loaf of bread firmly against the side with the left hand and cut the end off smoothly. Then upon the cut end spread a very thin layer of the salmon butter, made as above, and cut a slice an eighth of an inch thick off the loaf, doubling or rolling it before laying it on the plate. A little careful practice will enable one to cut these slices nicely and rapidly. Prepared with butter, made with cold ham, tongue, poultry, meat or fish, these sandwiches are an excellent tea or lunch dish.

Miscellaneous.

THE DESIRE OF NATIONS.

BY BISHOP ARTHUR CLEVELAND COXE, D. D.

"I will shake all nations and the desire of all nations shall come."

"In Bethlehem of Judea."

"There went forth a decree from Cæsar Augustus that all the world should be enrolled."

—*Margin of English Version.*

Once, on the Imperial Palatine,
Those arches of its pride around,
I strove that chamber to divine
Where once Augustus might be found,
Setting his signet to a scroll
That all the nations should enroll.

'Twas but his whim: 'twas done, 'twas o'er;
The purblind despot never knew
That what he did forevermore
Should sound the world-wide nations through;
That thus the Age of Cloud was closed,
And Numa and his nymph deposed.

As o'er the parlor's chequered board
The ivory troops are moved at will,
So Cæsar sees his sov'reign word
All lands with haste and motion fill:
He dreams not that his own proud hand
Moves at a mightier Lord's command.

He dreams not, he whose nod is death,
Far off, the Syrian hills amid,
There is a maid of Nazareth,
In a poor joiner's cottage hid,
For whom he sets the world astir;
For Him that shall be born of her.

As stretch the spider's radiant twines,
So, from his throne of power and pride,
The highways spread in thousand lines
To west and east, afar and wide;
And at their master's beck—'tis done;
Through all the world his heralds run.

Goes forth that edict near and far,
Where sceptered satraps own his sway;
Where Danube's fierce barbarians are,
Where Rhone and Rhine pursue their way;
To Spain and Britain sound the call,
The Parthian's East and Western Gaul.

It shakes all nations, wonder-fraught:
It works unseen Jehovah's will,
For thus the peasant maid is brought
From Nazareth to David's hill;
And thus it comes—of David's stem
The Christ was born in Bethlehem!

Uplift His cross—the idols fall;
Descends the dove—the eagles fly;
Another Cæsar sounds His call
To men and nations, far and nigh,
Proclaiming David's Son divine:
Christ reigns upon the Palatine.

Hail, Prince of peace! hail, King of Kings!
Who would not hail Thy day of birth,
Sunshine with healing in His wings,
Light, love, and joy to all the earth!
Once more let all men be enrolled,
Thou the One Shepherd—in one fold.

—*Independent.*

ANTIOCHUS THE GREAT.

It will be interesting to Assyrian scholars to learn that among the antiquities recently received at the British Museum from the excavations at Babylon is a fine clay cylinder of Antiochus the Great, containing sixty lines of cuneiform writing in a perfect state of preservation. The royal titles recorded on the cylinder are, with the exception of the ethnic distinction of Makkiddunai, "Macedonian," the same as were borne by the old kings of Babylon, and furnish no special evidence as to which of the Antiochi may be designated; but as the king's father and son both bear on the cylinder the name of Seleucus—the orthography, however, being throughout employed of Sikukku, as if the Babylonians, like the Armenians, substituted a guttural for the Greek liquid—there can be no hesitation in identifying the monarch with Antiochus the Great, whose father was Seleucus Ceranmus, and whose son and successor was Seleucus IV., or Philopator. A date is also given on the cylinder—"the 20th day of the month Adar, in the 43d year"—for the execution of certain works at Babylon, which would seem to show that the so-called Parthian epoch of B. C. 248 had been already adopted at Babylon as the national era, and in suppression of the better known Syrian "era of the Seleucidæ," the year indicated on the cylinder being thus equal to B. C. 205, when Antiochus the Great is known to have been wintering at Babylon after his return from his famous Indian expedition.

The inscription is written in the ornate cuneiform character, which we have been hitherto accustomed, on perhaps insufficient evidences, to term hieratic, and presents a good deal of variety from the alphabet of the same type which was used in the time of Nebuchadnezzar, but the language is to all intents and purposes the same that is found in Babylonian documents dating three centuries earlier; and the legend itself, recording the repairs by the king of the two great temples of Babylon, together with prayer for the royal protection to the tutelary divinities Nebo and Merodach, exhibits the stereotyped phrases with which all Assyriologists are familiar. The chief interest, therefore, of the document consists, not in any direct historical discovery, but in the evidence which is afforded that officials, of the same type as the early cylinders of Nineveh and Chaldæa, were deposited in the temples of Babylon long after the date of the Macedonian conquest, and in the hope which we are thus authorized to entertain that contemporary accounts of the campaigns of Alexander and his successors will be brought to light as excavations are continued in the mounds of Amran and Jamjumeh, from whence, it is to be understood, all the recent relics, including the cylinders and tablet of Cyrus the Great, have been exhumed. I am further glad to be able to announce that, at the personal solicitation of Sir Henry Layard before he left Constantinople, H. M., the Sultan, was pleased to extend for another two years, dating from next spring, the period during which the employes of the British Museum are to be permitted to continue their excavations of the mounds of Assyria and Babylonia.

—*London Atheneum.*

Selections.

"And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger."—*Luke* ii. 12.

How are we to recognize by this sign a God, a Saviour? God is majesty, glory, and power. The Saviour is the emblem of strength and courage. And so it is. Oh! admire majesty, glory, and power in this Child. Wrapped in swaddling clothes, He has but a manger for his throne and altar, and yet the heavens are moved, the angels sing of Him as the glory of the Most High, as the Saviour of the world. If He clothes Himself in weakness, it is in order that by that very weakness He may save souls and defeat the enemy.—*De Boylesve.*

"Behold I bring you tidings of great joy."—*Luke* ii. 10.

What have these shepherds done that they should be the first called to the crib of the Infant God? They were simple and poor, but there were many others like to them in poverty and simplicity. Why, then, were these preferred? They were at their posts, watching and guarding their flocks. Be you always at your post. However humble, however rough may be your occupation, if you fulfil your duty with obedience, God, seeing you thus employed, will fill your heart with joy, and enlighten your minds when you least expect it.

"Glory to God in the highest, and on earth peace, good-will toward men."—*Luke* ii. 14.

Glory to God! from this Child bursts forth the wisdom, bounty, and power of the Most High. Wisdom, inasmuch as He could find no better way of winning our hearts than by taking upon Himself our humanity, and becoming a babe like each of us. Bounty, for what greater proof could He give us of His love than by making Himself *one* of us! Power, for as a feeble child He attracts to His dwelling, kings and shepherds, and makes the powerful of this world tremble at His name. What, then, will He be when He shows Himself in the splendor of His strength?—*De Boylesve.*

Science and Art.

It is now thought that it will be very easy to light the tunnel of St. Gothard, nearly nine miles in length, by electric lamps.

The circulars for the fourteenth annual exhibition of the American Water Color Society are out. No works in black and white will be received.

The International Committee which is trying to influence public opinion in favor of the preservation of St. Mark's, Venice, has issued a statement and list of those who have agreed to support its objects.

A Greek inscription has been found in the ruins of Chersoneses, near Sebastopol. It is a decree of Disphantes, one of the generals who assisted Mithridates Eupator in conquering the Crimea, and fills up a gap in the career of Mithridates.

A new painting by Titian has been discovered in the Austrian Chateau d'Ambras, where it had hung unnoticed for many years. It is a life-size portrait of the wife of the Emperor Charles V. It has been taken to Vienna, where it will probably be placed in the Belvidere Gallery.

An English musician has invented a new flute. He asserts that by doubling the last four holes he has improved the tones of the lower notes, while giving increased power, ease, and brilliancy to the instrument generally, and there is nothing more to pay for these improvements. The material chiefly used by the patentee for the head and body is ebonite, a preparation of india-rubber, which possesses extraordinary sound-producing properties. One of the great difficulties of the flute has always been the third octave, the fingering for which differs entirely from that of the first or second octaves; and the new flutes are constructed in such a manner that the third octave can be easily played with the same fingering as that employed for the two lower octaves.

Personal.

Rev. Dr. Taylor, of New York, is of the opinion that "the shrewdest man in the world is a Yorkshire Scotchman of Jewish extraction with a Yankee education."

Professor David O. Swing talked about leaving Chicago for New York, but his congregation having raised his salary from $7,000 to $10,000, he will stay with the wicked city of the West.

Mrs. Bayard Taylor is busily engaged in translating the prose works of her late husband into German. Mr. Taylor, not without honor in his own country, ranked high in Europe, and his reputation as a poet is fixed. It is said no one ever approached him in English as a translator of "Faust."

Mr. Tennyson dedicates his new volume of poems "To Alfred Tennyson, my grandson." The dedication is as follows:

Golden-hair'd Ally, whose name is one with mine,
Crazy with laughter and babble and earth's new wine,
Now that the flower of a year and a half is thine,
O little blossom. O mine, and mine of mine,
Glorious poet who never hast written a line,
Laugh, for the name at the head of my verse is thine,
May'st thou never be wrong'd by the name that is mine!

Items of Interest.

The Utah papers insinuate that President Hayes would not have been severe on polygamy if he had been a Mormon himself.

On one of the postal cars near Washington a letter was found directed to "Hand Over Cart Horse." It was sent to Hanover Court House.

American deer have been sent to Krupp, of Essen, who wishes to acclimate them in Germany.

Three thousand objects collected in New Mexico are on their way to the National Museum in Washington.

The young unmarried men in the West of Ireland are now pledging themselves by the hundred, at public meetings, never to marry land-grabbers' daughters.

The shock of the recent earthquake in Scotland was very distinctly felt at Inverary, Oban, Callender, Bute, Stornoway and Sandwich. In several places houses were much shaken, plaster fell from the ceilings, and the bells were rung. The shock lasted only a few seconds.

Ohio has the President, the President-elect, a member of the Cabinet, two members of the United States Supreme Court, the General of the Army, the Minister to France, the Minister to Japan, the Minister to the Hawaiian Islands, the Chief Signal Officer of the Army, and dozens of other public functionaries too numerous to mention.

The Warsaw *Western New Yorker* relates that Charles Smith, a young telegraph operator, while spending Sunday, 5th instant, with his parents in Batavia, began cleaning his revolver. His mother reproved him for doing the work on that day, and she had scarcely spoken when the weapon was accidentally discharged and the ball struck her in the breast a little above the heart. She died almost instantly. The young man is represented to be nearly crazed by the calamity.

A missionary of the Church of Scotland, writing from China, says:—"I forgot to mention that at Chin Yuen we saw a herd of swine in boots. It seems that, having far to be driven to market, the poor creatures' feet got knocked up; but giving them a pair—or rather two pairs—of boots, made of straw, they are enabled to do the journey without risk of hurting their legs." A compliment to Chinese humanity.

Farm and Garden.

VARIOUS SUGGESTIONS.—There are a number of good practices which farmers might be induced to adopt if occasionally reminded of them. Among them we give the following:

Copper wire and copper straps are often very convenient and of much use in repairing tools, doors, grates, and parts of buildings. Copper wire is about as easily handled as twine, and is more unyielding and durable. Its flexibility gives it great advantage over iron wire, and it does not rust. Copper straps for nailing are better than leather on one hand and hoop iron on the other. Copper tacks are good for mending old harness, as they are easily clinched.

Provide boxes or shelves with apartments, and place in appropriate divisions, distinctly marked, all refuse screws, nails, bolts, rivets, staples, tacks, &c., and replenish them as needed by purchases at hardware stores, procuring all the kinds and sizes you ever want. Such things always at hand, costing perhaps but a few cents, may save you dollars in time when repair is needed at a busy time and laborers are waiting.

Teach every person in your employ, as well as yourself, always to put every tool back in its place as soon as done with, no matter how great a hurry he may be in. Better spare half a minute now in doing so, than for you to hunt half an hour with a team or man waiting. We know men who waste whole days in the aggregate in hunting for misplaced tools, and in asking eight or ten persons on the place where they are.

Keep your cellar properly and well drained; allow no decaying matter in it; prohibit the throwing of slops in puddles at the back door, and never allow sink pipes to become choked or to emit foul air. Much of the sickness in the country is caused by such bad air.

Keep gates and doors properly greased at the hinges, and see that they do not sag. The labor of dragging a sagging gate is as hard as it is useless.

Use coal ashes or wood dust, or both, in all your vaults daily. This will prevent all bad odor, rendering the cleaning as easy as shoveling sand, and will prevent all danger of wells becoming poisoned by the draining.

Give pure water to animals. Cows are sometimes watered from wells in the manure yard containing impurities, and the milk is thus more or less defiled and poisoned, the butter tainted, and the owner wonders why his family suffers so much from sickness. If you expect good healthy pigs and wholesome pork, let them have pure water, pure food, and constantly clean quarters. We have seen the careless and dirty character of some farmers photographed in their filthy pig-pens.

Use petroleum as a preservative of all exposed woodwork and tools. It is very cheap, and penetrates the pores. It is good for all wood buildings, good for gates, farm wagons, rakes and forks, and for all rustic work exposed to weather. It will pay its cost back again at least one thousand per cent.

On rainy days examine your mowers and reapers, and all other machinery of a similar character; clear off the grease on the axles which has been hardened with dust, and put all in good running order. Kerosene applied to such parts will enable you to clean them easily.

Books and Periodicals.

☞ A copy of any one of the books noticed in this column will be forwarded to any address by the Reformed Church Publication Board, on the receipt of the price named in the notice.

VIGNETTES OF TRAVEL. Some Comparative Sketches in England and Italy. By W. W. Nevin. Philadelphia: J. B. Lippincott & Co. 1881.

This book to which we have already called favorable attention, is a recast of letters contributed by the author to the public press of the United States during his visit to Europe in 1879-80. Yet the work differs very widely from any mere book of travel we have ever seen. The letters, now divested of their original form and improved by additions from original notes taken, are sprightly and entertaining treatises upon studies of social and political life in other countries, as compared with our own. Captain Nevin enjoyed especial facilities for getting an insight into public affairs while abroad, and his peculiar talents fitted him for improving his opportunities, and conveying proper estimates of them to others. As a proof of the high repute in which his observations have been held, we need only say, that some of them have been republished in the solid leading Reviews of England and France.

The whole volume is charming and instructive; the sketches of prominent men are well drawn, and we have learned more from it in regard to the subjects upon which it treats, than from any other source. Our readers will doubtless remember some of the chapters, which we transferred to our columns when they were first published in this country, and this will create a desire to read them in full. If any one wants to enjoy pleasant winter evenings combined with instruction, either alone or with his family, let him get the book.

HANS SACHS. A Family Tradition Retold, by Dr. August Wildenhahn. Translated from the German, by Harriet Reynolds Krauth. Philadelphia: J. Fredk. Smith, Publisher. Pp. 336. Price, postpaid, $1.50.

We hope to give this book a more extended notice next week, and announce it now only to inform our readers that it has left the press. It will prove quite as interesting as any of the series of "Pictures from Life," already issued by Mr. Smith.

SCHILLER AND HIS TIMES. By Johannes Scherr. In Three Books. Translated from the German by Elizabeth McClellan. With Illustrations. Philadelphia: Ig. Kohler, No. 911 Arch Street. 1880. Pp. 472. Price, $2.

Schiller holds the same relation to German, which Shakespeare sustains to English literature. They were each the great dramatic poet of his age and country. It is sometimes disputed among those capable of judging in such matters, which of the two possessed and evinced the greater genius. It is natural, that the denizens of the two countries should claim the preference for their own talented countryman. Without undertaking to decide this question, it is enough to say, that each country had just occasion to be proud of its talented son.

Schiller lived in eventful times. It was in that period in the history of politics and religion, which witnessed the reaction in Germany that succeeded the Reformation era. Hence, whilst there was no disrespect for religion evinced, we yet do not find in him that practical and positive expression in its favor, which would have been grateful to the pious heart of the present age. With his personal history is closely united that of his country and the men of his times, so that the former comprehends much more than what belongs to the single individual. The present work is what it professes to be, a history of his times, as well as of the poet himself.

Schiller was born in humble circumstances, but by the power and force of his genius rose to a position of commanding prominence. He died comparatively young, at the age of forty-five, and by the force of circumstances, which could not be controlled, was buried without any special display, which seems also to have accorded with a wish previously expressed by himself. Had he lived longer, he would have made himself more extensively felt. As it was, he wrote much and with ability, and thus achieved for himself a glory and a name, which will never perish, as long as a taste for the truly æsthetic shall exist.

The present volume is gotten out in good taste. It is handsomely printed on good paper and substantially bound. It is also adorned with quite a number of apt illustrations. The history is ably written, and embodies a large amount of varied information. The translation also is most happily executed, so as to make it read in all respects like an original work. The publisher has, in the issue of this work, added another volume to those, which should adorn the historical department of every well selected library.

F.

GODET'S COMMENTARY ON LUKE. With Preface and Notes Specially Prepared for this Edition by John Hall, D. D. Godet's Celebrated Commentary on Luke (perhaps the best commentary on this Gospel ever written) has been selling in this country heretofore at $6. I. K. Funk & Co. have now in press an edition which they will supply at popular prices. They are actually giving it as a donation to every subscriber for their *Preacher and Homiletic Monthly.* Their reprint is *verbatim,* includes all the notes, all the Hebrew and Greek words—everything contained in the English *six dollar* edition. The type is large brevier leaded, and the paper is good. The book is octavo in size. A Preface and Notes for this American Edition have been specially prepared by John Hall, D. D., thus greatly increasing the value of the original to all American readers. This Commentary is most highly commended by such men as Spurgeon, Drs. Crosby, Cuyler, Wm. M. Taylor. All agree with Dr. Crosby that Godet is a "man of soundest learning and purest orthodoxy." The Commentary ranks very high in this country and in Europe. There could be no better hand-book of the kind for teachers in our Sabbath-schools, who during the next six months will find their lessons in the Gospel of Luke. Preachers can now add to their libraries, at a trifling cost, a most valuable book of reference.

In making the above announcement the publishers wish us to make note, that they are giving the Commentary as a Christmas Present to every subscriber for the "*Preacher and Homiletic Monthly.*"

HARPER'S MAGAZINE for January is an unusually strong number. It opens with Conway's second paper on the English lakes, which takes us to the homes of Harriet Martineau, Doctor Arnold and Ruskin, and to Haweshead, where Wordsworth went to school—with a number of artistic pictures by Abbey and Parsons. Another paper of especially literary interest is F. H. Underwood's article on the poet Lowell—biographical and critical, and introducing much new material of a personal character—with two fine portraits of Lowell, and illustrations of his home and favorite haunts.

A number of articles have appeared of late in *Harper* on what might be called "old-time" subjects. None of these has been more interesting than Mr. Howard Pyle's in the present Number, entitled "Old-time Life in a Quaker Town"—being a sketch of Wilmington, Delaware, as it was a century and more ago—with characteristic illustrations from the author's drawings.

Of a somewhat retrospective character also is Mr. Sheldon's article on "The Old New York Volunteer Fire Department"—a contribution of great value, as gathering together and giving permanent shape to much interesting material which would otherwise soon become irrecoverable. It is enlivened by the recollections of several of the old firemen still living, given in their own words, and is illustrated with excellent portraits and reproductions of the quaint old lithographs so popular with the last generation.

James S Whitman contributes a delightful article, entitled "Down the Thames in a Birch-bark Canoe." The illustrations include views of Nuneham, Medmenham Abbey, Marlow, and Windsor Castle.

Many readers will be surprised by the information as to great violins owned in this country, given in Barnet Phillip's interesting article, "Some Great Violins," and all will be delighted with Ole Bull's personal reminiscences, therein recorded for the first time. The article is illustrated with a remarkably good portrait of Ole Bull, and representations of famous violins owned in the United States.

There are two illustrated poems, "From Exile," by Julia C. R. Dorr, with two pictures by F. D. Millet, and "Patient Mercy Jones," by James T. Fields, with a picture by Howard Pyle; and Mr. Abbey contributes a full-page illustration of Herrick's poem, "Christmas-eve: A Ceremonie."

Alice Perry contributes a clever short story, entitled "Our Nearest Neighbors," and Titus Munson Coan a very important and timely article on the Life-Insurance business.

Hardy's new novel, "A Laodicean," is begun in this Number. The opening chapters are very strong. Miss Constance Fenimore Woolson's novel, "Anne," is continued, giving in every new chapter fresh evidence that its author stands easily first among our native story-writers.

The Editorial Departments are full of useful and entertaining matter.

The Harper Brothers will send their "*Magazine,*" "*Weekly,*" and "*Bazar*" to one address for $10, or any two of them for $7. Harper's "*Young People*" grows in merit and in favor. The picture it lately contained entitled "Christ in the Temple" from Rubens, is worth framing.

THE STANDARD SERIES, Octavo. Class N. 1, (Fiction), No. 48, November 30th, 1880. Christmas Books, by Charles Dickens, with illustrations. First half. Printed without abridgment. Price, 25 cents. New York: I. K. Funk & Co., Publishers, 10 and 12 Dey St.

THE STANDARD SERIES, Octavo. Class N. 2, (Fiction), No. 49, Dec. 7th, 1880. Christmas Books, by Charles Dickens, with illustrations. Second half. Printed without abridgment. Price, 25 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

THE PENN MONTHLY. Devoted to Literature, Science, Art, and Politics. December, 1880. Contents: THE MONTH.—The European Concert—The English Government and the Irish Agitators—The Land Question—The Result of the November Elections—The "Solid South" of the Future—The Morey Letter—Democratic Grumbling—Our Next President—Conjectures as to his Cabinet and his Policy—Congress as affected by the Elections—Politics in Philadelphia—The Independent Vote in Philadelphia. Lessons of Social Science in the Streets of Philadelphia, Professor Robert Ellis Thompson; Art Chins, Keramically Considered, William de Beauvoir Fryer; Frozen Music, John Arthur Henry; English Land Tenure; Professor John Stuart Blackie and the Highlanders, John Murdoch; The Centennial of Kant's Kritik, Prof. John W. Mears, D. D.; New Books, Books Received; Contents of Volume XI. Published for The Penn Monthly Association by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia. Terms, $3 per annum; single numbers, 30 cents.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending December 11th and 18th, contain the following, among other interesting and valuable articles: Nature and Law, by Dr. Wm. B. Carpenter, *Modern Review;* Marie Antoinette and Robespierre, translated for *The Living Age;* The Procedure of Deliberative Bodies, *Contemporary Review;* A Religious Poem of the Ninth Century, *Fraser;* Political Somnambulism, *Macmillan;* Jomini, Moreau, and Vandamme, *Fortnightly;* The Works of Sir Henry Taylor, *Nineteenth Century;* Insect Conservatism, *Spectator;* Science for Babies, *Saturday Review;* Erasmus Darwin, *Temple Bar;* A Successful African Expedition, *Nature;* together with instalments of two serials, and the usual amount of choice poetry.

The new volume begins January 1st, and to new subscribers remitting before then, for 1881, the intervening numbers are sent *gratis.* For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

By Rev. C. W. Good, on the evening of November the 11th, at the residence of Mr. Michael Wolfe, near Delmont, Pa., Mr. J. Alvin Fennel, son of Deacon David Fennel to Miss M. Elizabeth Wolfe, all of Westmoreland Co., Pa.

Obituaries.

DIED.—Dec. 7th, 1880, near Mowry's Mill, Bedford Co., Pa., Sarah Amanda Claycomb, aged 3 years 11 months and 23 days.

DIED.—Near Mt. Zion Church, Frederick Co., Md., Nov. 29th, 1880, Mr. John Stockman, aged 76 years, 3 months and 7 days.

The deceased was a prominent member of Mt. Zion Reformed congregation, and was serving in the capacity of elder at the time of his death. He was a man of sterling worth in the congregation. Although a man of few words and modest in his deportment, yet he was always prompt and faithful in the discharge of his duty as a member, and as an officer of the church. The duties assigned him by the charge or congregation were scrupulously and conscientiously performed.

In 1876 he represented the Jefferson charge as delegate elder of Classis, and in 1878 he represented it at Synod. He was always interested in the affairs of the congregation. He was one of the prime movers in the erection of the new church now being completed, and there was no one more anxious to see the work go forward rapidly than he. Declining health and the weight of years upon him, admonished him, that his days on earth were but few. Hence his anxiety to have the work pushed ahead speedily, that he might see its completion before he closed his eyes in death.

But the Lord ruled it otherwise. Suddenly on Saturday evening, November the 27th, he was taken quite ill, and on the 29th, at 2 P. M., he quietly and peacefully fell asleep in Jesus. God's ways are not as man's ways. Just when the congregation, of which he was a leading member, seemingly needed his counsel and his influence most, God took him. But what the good Lord does is always right, and always for the best. He had no further use for Elder Stockman in the Church on earth, and hence He called him to his reward in heaven.

This pillar in our earthly Zion has been taken away, that others may be brought into more active and responsible positions in the Church. Elder Stockman was never married. He leaves two brothers and three sisters to mourn his loss. His funeral service, which was largely attended, was conducted by his pastor, assisted by Rev. W. F. Colliflower.

N. H. S.

DIED.—Near Frederick, Md., Oct. 22d, 1880, Mrs. Eleanor Hargett, wife of Samuel Hargett, aged 69 years, 7 months and 15 days.

Mrs. Hargett was a pious Christian woman, highly esteemed by all who knew her. She was a loving and faithful wife, a kind and affectionate mother, always deeply concerned for the welfare of her family. She was one of those women, whose loss in a neighborhood or congregation is deeply felt. Her influence extended beyond her own family circle, in which she was the central attraction. Cheerful, genial, frank and open-hearted, she had made many warm friends in the social circle. As an earnest and faithful worker in the Church, she was one of those, who was expected to take the lead of her sex in any church or congregational enterprise.

Increasing years seemed but to increase her zeal and activity in church work. This was pleasingly manifested in the active interest she took in the erection of the new church, in which the congregation of which she was an honored member is now engaged. This work lay very near her heart. She always had a word of encouragement for the enterprise, and was actively engaged in collecting funds for its furniture up to the day of her sickness. And it is a pleasing thought to her pastor, and must be a source of great comfort to her bereaved household, to know, that her last days on earth were so actively engaged in the work of the Master. It is true, she did not live to worship in the new church, but she now worships in a grander temple than earthly temples are.

Her remains were buried in Mt. Olivet Cemetery at Frederick City, in the presence of a vast concourse of people. "Blessed are the dead, who die in the Lord."

N. H. S.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, DECEMBER 22, 1880.

GOD'S PEACE MOVEMENT.

Wonderful indeed, and far beyond all comprehension, is the incarnation of God! In our thought, as in His own act, it was a modification of His being. The eternal Word became flesh, and that was nothing less than a devoting Himself to us men for our salvation.

The innumerable company of angels—His heralds and ministering servants to the heirs of redemption, proclaimed "Peace on earth and good will among men."

The Divine side of this great movement is perfect in all its parts, but there must be a response to this. The Hungarian version of this passage is, "Peace on earth among men of good will." Whether this version be correct or not, it brings out an important feature of the case. The peace is to ensue, not in spite of men's wills, not by crushing them, but by changing them, so as to make them conformable to the will of God. There is where the correction of the evil must begin, and there is no use to prate about theological differences, unless there is an entire abnegation of self. No man can expect to find favor with the Almighty, or success among men, as long as he stands in conscious self-reserve, to which he expects God will reduce Himself.

The hatred of theologians has become a proverb. Much has been said to excuse this. It has been urged that men should be pardoned for stubborn persistence in contending for "the faith, once delivered to the saints," more readily than for anything else. Zealots have quoted Paul as saying, "first pure and then peaceable;" but under this plea nearly all bigotry and hate have sought to find a refuge. The apostle himself once persecuted God's people, and said, "I verily thought that I ought." But he acknowledged his error in this, when he gave up his pharisaical prejudices and his natural dislikes for those who differed from him. In every case, when hate enters into theological controversy, it is an element of sin, and always detracts from the cause of truth. If personal rancor and ambition to triumph over supposed enemies, were dropped out of the contests that have made men zealous, many would stand in ridiculous emptiness before the world. Othello's occupation would be gone.

And there must be a clean sweep in this regard. Some men, whose whole object is conquest, think differently. They wait for peace till it is a foregone conclusion, and jumps in at the tail end of the wagon, only when they see it is certainly going over the bridge. But they are watchful and suspicious, and will rejoice in the heresy of a brother, if only they can make capital of it. They do nothing to promote the peace, which God Himself inaugurated; and feel sadly out of place, if they must accept it when brought about by others. They are captious and sullen at the prospect of agreement.

God's peace movement should not be confined to Christmas. It should extend through the life of individual men and the history of the world. The truce of a holiday joy is nothing, if it is to be followed by fierce wars, and God will not accept the offerings of an hour, except the old leaven of malice is cast out.

We have heard of the man, who, when he thought himself to be dying, called his neighbor, with whom he was at enmity, for reconciliation, but said, "John, remember that if I get well this don't go." No one believes in that kind of a concession. It is mere selfish policy, not a desire for truth and righteousness.

NO JOKE AFTER ALL.

Sometimes heresies are perpetrated most effectually under a joke, and these jokes are put in the mouths of babes and sucklings, out of which God hath ordained perfect praise. One little fellow, when told of God's omniscence, says, "He don't know what's in my pockets, 'cause I aint got no pockets." Just now we read of a four-year-old, who said his dying baby-brother could not go to the bad place, because he had "no teeth to gnash,"—an argument that might be urged in favor of many older persons. It may be well enough to get away from the idea, that there are infants in hell a span long, but there is no use to run into the belief, that children are saved simply because they are children, and not because of anything Christ has done for them.

About half of the infidelity that prevails in these days, in regard to the future punishment of the wicked, grows out of tacit Pelagianism; the other half comes from a disposition to get rid of the consequences of actual transgression. If men can banish all idea of natural depravity, they will soon try to persuade themselves, that all other conditions of punishment are not present, just as the little boy did. The whole tendency is to get rid of the Christ of God, as necessary to salvation. This puts our safety on purely natural grounds. How much more comforting to believe with Irenæus, that we are all sinners by birth, but that "Christ became an infant, sanctifying infancy," and that the merits of His death and the power of His resurrection avail for our children. Surely, if there is any light coming from little graves, it is because of what has been brought nigh to us in the child Jesus. There has been a great deal of careless teaching on this subject, and pastors would do well to guard against it.

MAKING OTHERS HAPPY.

It seems to us, that, just at this season of the year, nine persons out of ten are trying to make others happy. Faces generally are merry as Christmas itself, and if they are careworn, it is largely through anxiety to accomplish some purpose that will throw light and cheer upon the pathway of those around them. The rich and the poor here meet together, and the indigent mother, who buys a penny toy for her little one, has as much heart in it, as the man who can spend his thousands. It is a blessed thing that the pleasures of the season are not confined to those of large means. But why not have more of this at all times? It would help us to realize, that the charm of life consists largely in making everything joyous for others.

KEEP COOL.

The brethren seem to be getting warm over the difference in regard to our Domestic Mission policy which manifested itself at the last meeting of the Potomac Synod. We do not altogether deprecate this difference of opinion, because it shows interest, and we think a live dog is better than a dead lion. We hope that some good will come out of the matter; only let us take care that we do not fall between two stools, by allowing disagreements to prevent our work for missions in any way. We do not think missionary work in great centers need stand in the way of efforts to establish our Church in rural districts. The history of the kingdom of Christ shows that the one flows out of the other.

PROGRESS IN JAPAN.

The progress of Christian missions in Japan is certainly encouraging. Dr. Clark, of the American Board, estimates that within the last nine years more than seven hundred temples have been turned from false religious uses to more harmless secular purposes. The demon of superstition is in a fair way to be dispossessed, although he seeks at times to tear those he leaves. Just now a new and encouraging feature is announced. Thus far unlike missionary experience in other countries, the gospel has mainly reached the higher and more intelligent classes of Japanese. Of late, however, the New Testament has been placed in the schools of Yokohama by order of the authorities of that city, and the Scriptures will be more likely to have their proper effect upon all classes.

CIRCULATE THEM.

What shall we circulate? Our church periodicals and other church publications. They are intended to advance the interests of the Church, as well as those of its individual members. This end, however, they cannot accomplish, unless they are freely circulated amongst our people.

But it was not about the circulation of these matters, we intended to write, when we commenced this article. We wish to urge our patrons and the friends of the Church, to circulate the Almanac. The issue for 1881 is a good one. It contains much useful information, as well as valuable statistics. It has been well received, and the demand for it is greater than usual. There is, however, still room for increasing its circulation, and we are in a position to furnish a supply equal to the demand. They are furnished also at low rates, as will be seen by referring to the advertisement in our business column. Its circulation is calculated to do good. Therefore, hesitate not to send in your orders, which will receive prompt attention. F.

THE SUNDAY-SCHOOL LESSON PAPERS FOR 1881.

The question, involving the nature of the series of Scripture Lessons to be used in the Sunday-schools connected with our branch of the Reformed Church, has all along been a perplexing one, and this perplexity seems to increase from year to year. The distinguishing spirit of our Church, as it comes down to us from the days of the Reformation and was transplanted by our forefathers to this country, is churchly, and just so far as any of our congregations have departed or do still depart, from this spirit, do they lose sight of the distinctive genius and character of our original Reformed Church. With all intelligent thinking persons, the correctness of the fact just stated, is felt and admitted; but this is not the case with the entire present membership of the Church. Through various causes, for which the ministry, to a certain extent, is responsible, a spirit foreign to the original genius of the Reformed Church, has, in a number of cases, been introduced among our people, and where this is the case, it is difficult to keep them, in their habits and tastes, within our proper denominational lines. Hence a divergent tendency will and does manifest itself in some congregations in different sections of the Church.

When the use of a regular series of Scripture Lessons was first introduced in our Sunday-schools, under the direction of the Church authorities, the series selected for this purpose was based on the Church Year. The necessity for this was felt, because the International Series, especially as it was then arranged, came into serious conflict with the order of the Church Year. No one, fully imbued with the spirit of the Church Year, could think of having the Crucifixion as the lesson for Christmas, or the birth of Christ as the lesson for Pentecost, as was the case with that series.

Some, however, still preferred the International Series, because of a desire to move along with the multitude, and this feeling has been extending from year to year; and the way also, to some extent, was opened up for it, by the fact, that the late series was less in conflict with the Church Year, than those of previous years. Hence this series formed the basis of the one used by our Church during the past year. Those who prepared the lessons on this basis, sought to adapt them, as far as possible, to the Church Year. To what extent they succeeded, those who used them will be able to judge.

As the demand from the Sunday-schools in the churches for this series seemed to be greater now than at any time heretofore, those who had the control of the matter, concluded, after due consideration, to adopt the International Series as the basis of the Lessons for the coming year, subject, however, to modification, in some instances, so as to remove, as far as possible, every palpable conflict with the Church Year. This arrangement may not fully meet the wishes of all the workers in our Sunday-schools. It was the best, however, and apparently the only practicable one, that could be made in the circumstances.

The Sunday-school lessons for the incoming year will be prepared by the brethren who prepared those used during the past year, with this difference, however: those for the first half of the year will be prepared by the Rev. Dr. C. Z. Weiser, and those for the last half of the year, by the Rev. William Rupp. The Lesson Papers for January have already been printed and distributed. It is hoped they will prove satisfactory to all our Sunday-school teachers, and that all will cheerfully give them a proper trial, and thus aid in bringing the perplexing problem, attaching to the Sunday-school Lesson Paper question in our Church, to a satisfactory solution. F.

THE ELDERSHIP.

The office of Elder, as it obtains in the Reformed Church, and which we believe to be truly Scriptural, is next in importance to that of the ministry itself. But, unfortunately, it is not generally so regarded. The notion seems to prevail to a large extent, that almost any church member, if he has a good moral character and sufficient age, is qualified for the office. As a matter of fact, there are many elders in the Church, who are such only in name and form, and who seem to have not the faintest idea of what their office involves. As a natural consequence, the Church and the cause of Christ have lost immensely; lost, what might have been gained through the efficiency and faithfulness of the eldership.

It is, therefore, a matter for congratulation, and gratitude to God, that the Elders, at the late meeting of the Pittsburg Synod, held a separate meeting, for the purpose of discussing the subject of the Eldership, in all its bearings. According to the report of its doings, the meeting must have been one of great interest. Certain it is, that the conclusion arrived at was such as should inspire the whole Church with new hope and new energy. Those elders agreed—unanimously, we believe—that each congregation should be divided into as many presbyterial districts as there are elders in it; that each elder be placed over a district assigned to him, and that he act, within the limits of his official authority, as assistant or sub-pastor of the part of the congregation embraced within such district. And further (if we remember correctly), it was recommended, that each elder make a report of his work, to be presented at an annual meeting of the Consistory.

This is precisely what we urged in the columns of the MESSENGER some ten years ago. And we are almost vain enough to believe, that the elders of that live Synod took their cue from a chapter of our little story. But, whether they did or not, makes no difference, only so that rich practical results flow from their effort in council, to the glory of Christ and the enlargement of His Kingdom.

This is a fruitful subject, and demands further attention. K.

THE MINUTES OF SYNOD.

The English edition of the Minutes of the late annual sessions of the Synod of the United States has left the press, and the advance copies will be sent out within a few days. The German edition will follow as early as possible. The copy for the Minutes was placed in the hands of the printer within a week after the Synod's adjournment, and we expected them to appear at an early date. Circumstances, however, over which neither the Clerk, nor the printer had any control, delayed their issue at least three weeks. The delay arose from the difficulty encountered in endeavoring to obtain the statistical summary of the North Western German Synod, without which we could not perfect the General Summary of the whole Church usually attached to the Minutes.

The Minutes of the Pittsburgh Synod, and of the Synod of the Potomac, which are being printed by our publishers, will also be ready for distribution in a very short time, the appearance of which was likewise somewhat delayed by same cause referred to above. F.

PATRONIZE YOUR OWN BOOK STORE.

The Synod of the Potomac has referred to an impression which prevails in some quarters, that books for Sunday schools and other purposes, cannot be purchased from our Publication Board, at as reasonable rates as elsewhere, and requests the Board to take measures to correct this impression. The fact was referred to in the last annual report of the Board to the Synods specially interested in the Board, and the assurance there given, that the impression is an erroneous one. It was also again taken into consideration at a late meeting of the Board. Our periodicals are issued at a lower figure than is charged by many others for publications of the same nature and quality, and as low as the lowest of them. The same holds good with regard to our Church books generally, and such are our arrangements with other publishers, that we can sell their books also, as low as they sell them themselves. To those, who will intrust us with their orders, we guarantee to render full satisfaction.

Our publication house has been established and is kept up for the special benefit of the Reformed Church in the United States. The denominational interests of the Church, as matters at present stand in the religious world, cannot be properly provided for, except through some such special agency. Most other denominations act on this principle, and our own must do likewise, if we are not to be left in the rear. It is the duty, as well as the interest of the ministry and membership of the Church, to uphold their own publication establishment, and especially when they can do it without any special pecuniary disadvantage to themselves. Any other course, in the circumstances, therefore, must be suicidal. We say then to one and all, patronize your own book-store. We are pleased also to be able to add, that there has been recently a very encouraging increase in the business of our establishment, and it is to be hoped, that it will not only continue, but be even still further increased. F.

THE GUARDIAN FOR JANUARY 1881.

The number of the *Guardian* for January, 1881, has left the press, and is expected to reach its readers before Christmas. It is largely made up of interesting Christmas matter. At the same time, the reader is furnished with the usual editorial summary. The series of articles from Edwin A. Gernant, is continued. We have also, an interesting article by the editor, on German Hymn Writers, and another from Prof. A. J. G. Apple, on The Relation of the Æsthetic to Divine Worship, besides several valuable selections in poetry and prose.

The Sunday School Department opens with a number of appropriate selections. Of the Sunday School Lessons, we have written in another article.

The publication is worth the subscription price, simply as a magazine for the young, apart from its Sunday School Department. As the present issue begins a new volume, we trust its friends will exert themselves to obtain for it a large addition to its subscription list. The subscription price is $1.25 per year for the single copy, and $1 per year, for each copy, when five or more copies are sent to one address. F.

SUNSHINE.

We have had a small number of copies of this publication for little folks for 1880, neatly bound, with leather backs and cloth sides, and lettered on the side with large gilt letters. A copy of it will be sent by mail to any address that may be given, on the receipt of seventy-five cents.

The first four numbers for 1881 have

been issued. The main features of the previous volumes are retained, as the work, as far as we have learned, has met with a general welcome reception. A slight change has been made in the Scripture Lessons. Instead of giving the text from the Bible unaltered and exhausting it by a series of questions, the sentiment of the text is written out in as simple language as the writer is capable of using, accompanied with a series of appropriate questions. This, we trust, will be found to be an improvement.

The subscription price is thirty-five cents per year, for a single copy, and twenty-five cents per year for each copy, when ten or more copies are sent to one address. One number is issued for each Sunday in the year. For a sample copy and subscriptions, orders are to be addressed to Reformed Church Publication Board, 907 Arch Street, Philadelphia.

F. .

MESSENGER IN PITTSBURGH SYNOD.

Our general Agent, Mr. H. K. Binkley, obtained eighteen new subscribers to the "MESSENGER" in the Balm charge, Mercer county, Pa., Rev. J. May, pastor, and twenty-six to the "MESSENGER," and eleven to the *"Hausfreund,"* in the Cochranton charge, Crawford county, Pa , Rev. J. W. Pontious, pastor. The number of subscribers to the "MESSENGER" obtained in the Baldwin charge, was twenty-six, and not twenty, as stated in our last issue. The Agent is now engaged in canvassing the Saegerstown charge, Rev. J. H. Apple, D. D., pastor.

F.

Among the Exchanges.

Rev. John B. Thompson, D. D., pastor of the Reformed (Dutch) church at Catskill, New York, has been kind enough to send us a copy of a discourse given at the one hundred and fiftieth anniversary of the churches of Cattsban and Saugerties, New York, on the 19th of October last. The address is full of interest. We give a few extracts bearing upon our own denominational history:

"This is a Dutch church; a Low-Dutch church. Few, perhaps, know how near it came to being a High-Dutch church.

"A meeting was called to decide which it should be. The time was more than a hundred and fifty years ago, though *how much* more I do not know. There had long been a Lutheran church among the High-Dutch on this side the river, and a Reformed church on the other side, each pastor doing duty among those of his own faith on both sides. But now the time had come to organize a Reformed church on the west side, the Low-Dutch in the vicinity being also of that faith.

"The first business of the meeting was to elect a President. The election of *Hans Marteen Schneider* showed that the High-Dutch were largely in the majority. But the wealth was on the side of the Low-Dutch, and, apparently, the eloquence also, Low-Dutch being the language of the country. When it came to a vote whether the Reformed church of Kaatsban should be High-Dutch or Low-Dutch, there were an equal number of votes for each.

"Hans Marteen Schneider must give the casting vote. The remarks he made indicated that he would vote with the Low-Dutch.

"This created excitement and indignation, which boded ill for the incipient organization. But the irritation was allayed by the general laugh which arose, when the President, in his attempt to speak Low-Dutch, announced as he was casting his vote,—*not* that it was for *een Neder-duitsche kerk*, (a Low-Dutch church) as he intended to say, but for *een Neger-duitsche kerk*, (a Negro Dutch church)."

* * * * *

"The readers of Sir Walter Scott will remember the title of *Paladin*, which occurs in his writings. A *Paladin* is a ruler who lives in a *Palace*. If he rules a county, he is called a *Count Palatine*, and the county is a *County Palatine*, or a *Palatinate*.

"Two such Palatinates existed in Germany. The upper Palatinate was in the north of Bavaria. The lower Palatinate was up the Rhine, with that river running through it. Its capital was the university town of Heidelbergh. Its inhabitants, and their kindred on the east, called it, in their German language, the *Pfalz*, or the *Rhein Pfalz*. The Netherlanders on the north and west called it, in their tongue, the *Paltz*.

"Here the Reformed church prospered, and here a temporary home was found by the Huguenots, who afterward came to America, and, out of gratitude, named their settlement *New Paltz*.

"A change of rulers, in the Paltz, however, gave Lutheranism the ascendency; and from that time forward, it was alternately Lutheran and Reformed, until, through the fortunes of war, it fell into the hands of the Roman Catholics, and both Reformed and Lutherans were glad to escape with their lives."

Things seem to have been slightly mixed in those days. Among those, who fled from the French invasion, and found refuge along the banks of the Hudson, and, as we understand it, became pastor of the Low-Dutch churches spoken of in the address, was a "Lutheran" minister named Joshua Kocherthal. One of his daughters is said to have been baptized two days after her birth by Domine Justus Falckner, the "Low-Dutch Lutheran" minister of New York, and on his tomb-stone Kocherthal himself is described as "a real traveler of the High-Dutch in North America, their Joshua and a pure Lutheran preacher of the same." It may interest our readers to have this epitaph entire, which Dr. Thompson says was evidently written by some one ignorant of the German language; but divested of its errors, gives the following information:

Wisee Wandersmann unter diesem Steine ruht nebst seiner Sybilla Charlotte ein rechter Wandersmann der Hoch-Deutschen in Nord Amerika, ihr Joshua, und derselben an der Ost und West Seite des Hudson's river rein Lutherischen Prediger. Seine erste Aukunft war mit Lord Lovelace 1707-8, den 1 Januar. Seine zweite mit Col. Hunter, 1710, den 14 Juni. Seine Englandische Rueckreise unterbrach seine Seelen Himmelische Reise an St. Johannistage, 1719. Begehrst du mehr zu wissen so untersuche in Melancthon's Vaterland wer war der Kocherthal, wer Harschias, wer Winchenbach.

B. BERKENMAYER. S. HUERTIN. L. BREVORT. MDCCXLII.

"Know, traveler, under this stone rests, beside his Sibylla Charlotte, a real traveler, of the High-Dutch in North America, their Joshua, and a pure Lutheran preacher of the same, on the east and west side of the Hudson river. His first arrival was with Lord Lovelace in 1709, the first of January. His second, with Colonel Hunter, 1710, the fourteenth of June. The journey of his soul to Heaven, on St. John's Day, 1719, interrupted his return to England. Do you wish to know more? Seek, in Melancthon's Fatherland, who was Kocherthal, who Harschias, who Winchenbach.

B. BERKENMAYER. S. HUERTIN. L. BREVORT, MDCCXLII.

Dr. Thompson adds:

"*Harschias* and *Winchenbach* may have been companions of Kocherthal's in the land of his birth. Some Lutheran historian can, perhaps, give information respecting them.

"*B. Berkenmayer, S. Huertin, L. Brevort* were doubtless children of Kocherthal, whose filial piety induced them to be at the expense of erecting the monument."

The *Christian Union*, in speaking of the Congregationalists, seems to think their true solution of all difficulties is to be found in abrogating all creeds. It says:

"If the Congregationalists attempt to give us new definitions of the doctrines, their creed will go into the lumber-room along with the others; only it will find its way there more quickly. The age is too independent to allow any body of men to think for it. It is too profoundly thoughtful to accept any definitions as an adequate statement of the great facts of spiritual life. Nevertheless the Congregationalists have a grand opportunity. Nay, for this very reason their opportunity is grand. The world is weary of definitions; but it hungers as never before for spiritual life and truth. If the commission is made of dogmatists, however wise, who attempt to put new bonds on human thought in lieu of those that have been taken off, it will fail, probably even in the attempt to forge the bonds, certainly in the attempt to put them on. But if it is made up of men of spiritual life, who attempt to express the great facts of Christian experience, it may set an example which all other denominations will be glad in time to follow. 'If we are to look for any new creed,' says Dr. Schaff, in his *History of Creeds*, 'it will be, we trust, a creed not of disunion and discord, but of union and concord among the different branches of Christ's kingdom.' Christian experience unites us; definitions divide."

Dr. Schaff can hardly mean to advocate a union, that will leave all men at loose ends as far as the object of their faith is concerned. Such latitudinarianism would soon bring confusion.

Sometimes the rose colored representations of the millions that are in mining and other stocks—representations that are as likely to deceive poor preachers who have not had their fingers burned already, as any one else, are exposed by ridicule. The following bit of exaggeration, by Mark Twain, illustrates the point. And lest some people of a certain type of piety may think it too frivolous for the MESSENGER, we frankly state, that we have clipped it from as good and staid a paper as the *Presbyterian*:

"I have just seen your dispatch from San Francisco in Saturday evening's *Post*, about 'Gold in Solution in Calistoga Springs,' and about the proprietor having extracted $1,060 in gold of the utmost fineness from ten barrels of water during the past fortnight, by a process known only to himself. This will surprise many of our readers, but it does not surprise me; for I once owned those springs myself. What does surprise me, however, is the falling off in the richness of the water. In my time the yield was a dollar a dipperful. I am not saying this to injure the property in case a sale is contemplated. I am saying it in the interest of history. It may be that this hotel proprietor's process is an inferior one. Yes, that may be the fault. Mine was to take my uncle. I had an extra uncle at that time on account of his parents dying and leaving him on my hands. I filled him up and let him stand fifteen minutes, to give the water a chance to settle. Well, then I inserted him in an exhausted receiver, which had the effect of sucking gold out through his pores. I have taken more than $11,000 out of that old man in a day and a half. I should have held on to those springs but for the badness of the roads, and difficulty of getting the gold to market. I consider that gold-yielding water in many respects remarkable, and yet no more so than the gold-bearing air of Catgut Canon, up there toward the head of the auriferous range. This air, or this wind (for it is a kind of trade-wind which blows steadily down through six hundred miles of rich quartz croppings during an hour and a quarter every day, except Sundays,) is heavily charged with exquisitely fine, impalpable gold. Nothing precipitates and solidifies this gold so readily as a contact with human flesh heated by passion. The time that William Abrams was disappointed in love, he used to step out doors when the wind was blowing, and come in again and begin to sigh, and I would extract over a dollar and a half out of every sigh. He sighed right along. And the time that John Harbison and Aleck Norton quarrelled about Harbison's dog, they stood swearing at each other all they knew how, and at the end of three or four minutes they had to stop and make a dividend. If they didn't their jaws would clog up, so that they couldn't get big, nine syllabled ones out at all, and when the wind was done blowing they cleaned up just a little over sixteen hundred apiece. I know these facts to be absolutely true, because I got them from a man whose mother I knew personally. I did not suppose a person could buy the water privilege at Calistoga now at any price, but several good locations along the course of the Catgut Canon gold-bearing trade-winds are for sale. They are going to be stocked for the New York market, and they will sell too."

Communications.

FROM THE NORTH SUSQUEHANNA.

East Susquehanna Classis, like many others, has the habit of holding festivals—missionary, Sunday School, harvest home; sometimes these all in one. Festal to mind and body, to ministers and people; welcome greetings to cheerful homes and well-spread boards, full congregations, live addresses, earnest worship, free gifts to good causes.

As the Classis is large, and the distance between extreme ends great, it has been divided into districts, and that of the North Branch of the Susquehanna river is the one in which the writer's duty lies. Duty, aye, and enjoyment as well. What a country you go through! Highly cultivated lands with their homes of comfort and plenty; fertile valleys, wild mountains, and both these underlaid with the richest anthracite coal deposits in the world; railroads in all directions, mines, manufactories, industries of manifold kinds; people originally of many nationalities, industrious, thrifty, well-to-do, cultured; churches, schools, seminaries, asylums; and a local history of trials, battles, true in fact as wild in romance. Surely an interesting, charming section of our great and happy State.

The last festival in this district was held in November, in the Hidley church, Orangeville charge. Ministers present were the brethren Dechant, of Catawissa, Schaeffer, of Danville, Miller, of Ringtown, Houtz, of Orangeville, Derr, of Berwick, Levan, of Wilkesbarre, and Speer, Presbyterian pastor in the vicinity. The attendance of the people was good, and grew as the services extended. The weather was fine and good feeling universal. The subjects discussed were: The Church as a Divine Institution; The Responsibility of Church Members; A Harvest Sermon; Home and Foreign Missions; The Religious Education of Children in the Family, in the Sunday School, by the pastor. Old subjects, but new with every generation, and of perpetual force. The speakers did not overlook the theory, and the right kind, but they especially brought home their themes by argument, illustration, example, in a manner to be understood and felt by all the people present. And this was as it should be. The Reformed Church teaches right; let that right teaching be made intelligible and potent among our people. To this end may our ministers and members gather often and in numbers to discuss practical, moral and religious questions.

F. K. L.

Church News.

OUR OWN CHURCH.

SYNOD OF PITTSBURGH.

The repairs to the Salem church, of Emlenton charge, noticed in last week's issue, cost more than $800, instead of $400, and the amount remaining to be raised on the day of dedication was $400, instead of $300, as there given.

WESTERN CHURCH.

The post-office address of the Rev. I. S. Hahn has been changed from Antwerp to Nimisilla, Summit county, Ohio.

WESTERN GERMAN SYNOD.

Rev. G. B. Massalsky, recently of Walrose, Beaver county, Pa., has accepted a call from the church at Brady's Bend, Armstrong county, Pa. His post-office address is changed accordingly.

The address of the Rev. J. F. H. Dieckman, who recently took charge of the church in Louisville, Kentucky, is 302 Hancock street.

General News.

HOME.

Judge Strong, of the United States Supreme Court, has retired, and the President has nominated Judge Woods, of Georgia, to fill his place.

Governor Neil, of Idaho, in his message to the Legislature of that Territory, calls attention to the "rapid introduction" of Polygamy, and says the Territory is "becoming a second edition of Utah." He hopes measures will be taken to crush out the practice; advises the punishment of those who preach polygamy, and recommends that Congress be memorialized to amend the act of 1862, so as to make polygamous cohabitation after marriage in another Territory an offence.

During the past week the House of Representatives has been discussing a measure in regard to the counting of the Electoral Vote, and also the Pension and other appropriation bills, more especially one for coast fortifications. No important action has been taken in any case, but it is supposed that $50,000,000 will be promptly voted for pensions.

A special dispatch to the *Evening Telegraph* says: "Mr. Hubbell, in introducing the Pension bill, made some statements which startled the House, and must excite the serious attention of the whole country. He showed by statistics which were fairly appalling the consequence of the passage of the Arrearages act. Members then claimed, dishonestly or ignorantly, that that act would cost the country only $25,000,000 or $30,000,000.

"Mr. Hubbell proved that assuming the same ratio of successful claims in the future as the past, the arrearages of claims now pending will cost $243,000,000, and the annual payments $46,500,000. This estimate does not provide for claims yet to be filed, and which are pouring in by thousands every month."

"The speech, begun to indifferent ears, has made a genuine sensation, and is receiving the close attention of the members, who begin to understand the nature of their hasty work two years ago. Mr. Hubbell claimed that some prompt and decisive legislation was necessary to protect the Treasury from fraudulent claims."

The House passed a resolution to adjourn from Dec. 22d to Jan. 5th.

A free fight was indulged in on the campus of the University of Pennsylvania on Thursday night. The Sophomores of the Academic Department were cremating unpopular textbooks according to an old custom, when the medical students made a raid upon them, and the must soon developed into an Irish melee, at which clubs, stones, and even fire-arms were used. H. H. Keim, a student from the interior of the State was wounded in the thigh by a pistol shot, and several others had to have their heads bandaged. The conflict grew out of a desire to avenge the action of some of the academic studen's in disturbing the commencement exercises of the College of Medicine at the Academy of Music last spring. A police force had been employed to prevent any outbreak on Thursday night, but it was not strong enough, and the men of the baton fared badly. We do not know where the blame lies, but the whole affair reflects no credit on young men who are candidates for a liberal education. The duty of discipline and punishment will lie between the Faculty of the University and the civil authorities.

The following summary of casualties is given in the Phila. *Ledger* of the 18th inst.:

The upper part of an unfinished wall of the Middletown Car Works, at Middletown, Pa., tumbled down, with one end of the building, on Thursday evening. One man was killed and five others were injured, two severely. A fly-wheel in the engine-room of John Ettles' kindling wood factory, in New York, burst yesterday morning, and one of the fragments going through a boiler caused it to explode. Mr. Ettles was so badly scalded that his recovery is doubtful. John Chew and John Mead, colored, were killed by a train while crossing the Western Maryland Railroad track in Baltimore last evening. Frank H. Shallenberg, aged 70 years, a flagman on the Potomac Railroad at St. Agnes Station, near Baltimore, was killed yesterday by a passing train. James H. Shugars was killed while crossing the high trestle bridge of the Lackawanna Railroad near Paterson, New Jersey, on Thursday evening. His wife and six year-old child were with him, when they were overtaken on the trestle by a a gravel train. Mrs. Shugars threw the child from the trestle bridge, a distance of twenty feet, and it escaped with a broken arm. The mother also escaped uninjured. The body of a man, about fifty years of age, supposed to be that of John Coleman, of Binghamton, New York, was found yesterday in the Rahway River, near Elizabethport, New Jersey. Mrs. Aramilla Mitchell, 83 years of age, perished by the burning of her house at Newton, Illinois, on Thursday night. The house of Mrs. Ewall, on Price's Hill, in the western portion of Cincinnati, was burned yesterday morning, and Mrs. Ewall was burned to death. A six-story brick block, in Cleveland, Ohio, owned by George M Atwater, of Springfield, Mass., and occupied by the Cleveland Co-operative Stove Manufacturing Company, was destroyed by fire before daylight yesterday morning. The loss is estimated at nearly $75,000. A paper factory in Buffalo was burned yesterday. One hundred and fifteen hands were at work at the time, and fifteen lives were lost.

FOREIGN.

The chief interest in foreign affairs centres in Ireland. The Land League virtually rules the realm. The government seems to be at a stand-still, as if doubtful of the policy to be pursued. "Boycotting" landlords is the order of the day, and even magistrates are bound by the reign of terrorism. A large amount of money has been raised to help Parnell in the civil courts.

LETTER LIST.

Adams, J, Aregood, J, Ayer & Son, Addams, Rev G A.

Besore, D F, Bates, Rev W H, Baltzer, J P, Badger, O C, Beachler, W H, Bousch, C M, Bartholomew, Rev A R, Barkley, Rev T J, Boyer, D, Black, A A, Beard, Mrs H C, Baltzer, J B, Binkley, H K, (2), Barose, J J, Beatty, M E, Baughman, W, Brown, Mrs I F, Bauman, Rev F C, Benner, S, (2), Bensinger, W B.

Clinger, D, (2), Cyphers, W, Crouse, F, Carode, W L, Crosby, M P, Crider & Bro, (2), Carothers, J B, Christine, Rev F F.

Deatrick, Rev W R H, Dieffenbacher, E, Derr, Rev T, Doebler, H J, Dittmar, Rev D N, Daniel, Rev H, Diehl & Bro, Duenger, Rev R, Dieffenbacher, J, Demarest, Rev Dr D, Dickinson, I, De Long, J, Dell, M, Duryee, J R.

Eyerly, A, Eisaman, J R.

Fogel, Mrs M F, Fackler, Dr J E, Fouse, Rev D S, Ferer, Rev B B, Freeman, Rev J E, Faus, C.

Green, F, Guth, A G, (2), Gerhart, Rev R L, Good, Rev C W, Goodrich, Rev W, Girvin, L A, Groh, Rev W, Gumbert, Rev C, Groff, A L, (2), Guth, Dr N C E, Gerhard, Dr J Z, (2), Giesy, Rev Dr S H, Garner, Rev H S, Grady, H H, Griesemer, C A Z, Gundrum, S M.

Hiester, Rev Dr J E, Huber, C B, Hillegas, J H, Haupt, Rev W C, Haun, S S, Holler, G S, Houser, W R, Hacker, P H, Hoers, A, Hiser, J, Hausberger, Dr W E, Holshue, J J, Hays & Son, Houser, H, Huber, Rev S M K, Hannabery, Rev J, Heller, Rev A J, Holsinger, H R, Hartzell, C F, Hershey, Rev S F, Heyser, W, Hensell, Rev L M.

Ingold, Rev J, Ingold, F D.

Kremer, Rev Dr F W, Keller, A R, Klingler, H, Kohler, L A, Kuhn, P H, Knadler, M, Keller, Rev R, Kohler, Rev P S, Kurtz, Rev J C J, Koch, A E, Koch, H F.

Levering, J, Larosh, J W, Lingamfelter, N B, Lesher, J, Long, Rev S C, Lesh, S, Layman, G, Lieb, E, Levan, Rev F K, Leberman, J J.

Mickley, Rev J M, Muholtz, J A, (2), Miller, Rev S S, Moritz, C A, Miller, D, (3), Moyer, Z S, Monro, R L, Mosser, M M, Mood, A, Myers, J H, Millhouse, M, Miller, J of H, May, Rev J, Murbeck, J J, McConnell, Rev J C, Mauger, Rev S P, Mourse, S M, Mohr, Rev F J, Miller, J D, Millett, E G, Montgomery, D.

Neinkamp, J D, Nagle, J C.

Paul, C C, Peters, L M, Peters, L P, (2), Peters, Rev J A, (2).

Roeder, Rev S M, (3), Reed, J P, Reber, Rev I N, Ritchey, J, Rodrock, Rev W D C, Reiter, Rev C H, Rowe, K, Reifsnyder, J F, Reifsnyder, W D, Ralser, L A, Raber, Rev J A, (2), Rupp, Rev W, (2), Rothrock, Rev D, Rinker, R R.

Snyder, G, Schlappig, Rev J H, Sweinhart, J, Snyder, Rev N Z, (2), Stein, Rev T C, Slothower, H, Swope, H C, Stein, T S, Schulenberger, Rev W C B, (2), Snyder, H, Stein, Rev J P, Siegel, Rev C W E, Schmitt, N B, Sassaman, A, Steiner, D P, Shirley, S, Shafer, G, Snyder, W D, (2), Steddart, C G, Shaw, Rev S, Shearer, L V, Slagel, C S, Smith, Miss H J, Sandoe, Rev H H, Strunck, Rev O H, Stookey, Mrs A, Shoemaker, Rev D O.

Transue, J A, Thomas, Miss E, Thomas, Rev C, Thomas, L E, Troxell, J M.

Will, J K, Wagner, Rev J S, Wieand, Prof C S, Wolf, Rev S, Whitmore, Rev G A, Witmyer, D P, Wolff, B, (2), Willard, Rev Dr G W, Weagley, D, Wingerd, A B, White, G F, Wentling, L L, Wetzel, N.

Yost, J I.

Zartman, S K, Zimmerman, H, Zahm & Co.

Business Column.

To Subscribers.

PLEASE EXAMINE YOUR LABEL AND

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A Suitable Christmas Gift, A Year's Subscription to the MESSENGER.

IMPORTANT NOTICE.

☞ The attention of all those who are indebted to the Reformed Publication Board, either in Periodical, or Book Department, is *again* called to the necessity of making a speedy settlement of their accounts. The Board needs all that is due it in order to carry on its operations. Those who have received statements, with the late action of the Board enclosed, may rest assured that if they do not meet them within *sixty days*, their accounts will be given into the hands of a solicitor for collection. It is to be hoped that we may be spared this unpleasant course.

Oct. 27th, 1880. SAMUEL R. FISHER, Superintendent.

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A NEW TRACT.

We would announce that the tract upon "The Duty of Receiving and Giving," prepared by Rev. E. V. Gerhart, D. D., by order of the Eastern Synod, has just left the press. It is a tract of eight pages, and can be supplied at the rate of 25 cts. per dozen, postage 2 cents; or $2 per hundred, postage extra. We will be pleased to fill orders for any amount.

REF'D CH. PUB. BOARD, 907 Arch St., Phila., Pa.

ALMANACS FOR 1881.

Our Almanac for 1881 has left the press and is ready for distribution. It will, we trust, be found equal to any of its predecessors, and we hope to receive for it a large circulation. It will be sold at the following rates:

12 copies	$0 60
50 "	2 35
100 "	4 50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac, published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

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LATE REDUCTIONS MADE IN PRICE OF BOOKS ISSUED BY THE REFORMED CHURCH PUBLICATION BOARD.

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We respectfully solicit the patronage of the Church. Address

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Youth's Department.

EARLY CHRISTMAS MORNING.

BY MARY B. PECK.

Four little feet pattering on the floor,
Two tangled curly heads peeping at the door,
Hear the merry laughter, happy childish roar,
Early Christmas morning.

Two little stockings full of sweets and toys,
Everything charming for little girls and boys.
How could they help, then, making such a noise?
Early Christmas morning.

Down beside the stockings many gifts were spread,
Dollies, drums, a cradle and a bran new sled.
"Haven't we too many?" little Nellie said,
Early Christmas morning.

Four little bare feet on the sidewalk cold,
Two little faces with want and hunger old
Peeping through the window where those gifts unrolled,
Early Christmas morning.

"Yes," says John to Nellie, as he spied the two,
"We've so many presents, tell you what we'll do.
I'll give half of mine away. Now, dear Nell, will you?"
Early Christmas morning.

Two little famished ones in the house were called,
Favors heaped upon them till they stood enthralled.
Was not this the angel's song, "Peace, good-will to all?"
Early Christmas morning.

—*Christian Union.*

THE CHRISTMAS ANGEL.

Once upon a time a little princess, whose name was Theodosia, awoke early in the morning, and as she lay in her soft bed, she heard the chiming of bells, and she clapped her hands, and said, "How glad I am! I know what the bells are saying. It is Christmas morning!" And she was so eager she forgot to say her prayers, and she forgot to call good morning to the king her father and the queen her mother, and she slipped quickly out of bed, and ran barefooted down the marble stairs into the great palace drawing-rooms, to find what gifts the Christmas had brought her. As she pushed open the heavy door, she heard a sound like the rustling of wings, and it frightened her for a minute; but the Christmas bells rang clearly outside, and that gave her courage again; so she went boldly in. Ah, that was a beautiful sight! It was not yet broad day, but there was a soft light in the vast room, that seemed to come from a great white pearl that hung from the centre of the ceiling, and to be reflected from the broad mirrors on every wall.

"Ah!" thought Theodosia, "how I wish my presents might be pearls!" Then she looked again, and saw around the hall tablets with golden letters, and on each was a name. There was the king's name, and the queen's name, and the name of every one in the royal household; and under each was a heap of beautiful gifts. Her own name she could scarcely see, for it was far at the other end of the long hall; but she ran toward it, saying to herself, "I don't care what other folks are going to have, I want to see *my* pretty gifts." So at last she came to the tablet on which her name appeared; but alas! there was nothing under it—only a black leather bag, and upon it these words: "This is for selfish Theodosia."

Still she thought that perhaps it might contain something beautiful for her, and she quickly raised it from the floor. But it was locked, and there was no key, and all she found by looking carefully was another inscription, engraved in small, fine letters, in the steel of the lock—"I am worth much to him who can open me!" The poor little princess stamped her bare feet on the cold floor with vexation and rage, and was ready to cry, only she was too proud; when suddenly she saw in one of the mirrors a dazzling and beautiful angel, standing behind her. She was not frightened; for even in the glass she could see that he was kind and gentle. His garments were white as snow, and his face was fairer than the fairest picture ever thought of in a dream. Little Theodosia began to grow calmer as she saw his soft, clear eyes fixed upon her, and she turned herself to him at once, and said, "I know who you are; you are the Christmas angel." And strange to say, at that moment she perceived that the great pearl no longer hung from the centre of the ceiling, but shone upon the angel's brow. And he smiled a smile like sunshine, and then grew grave and sad, and said to her, "Poor child! you do not know the secret that unlocks all treasures! But if you will come with me, we will find some one who can tell us!" Then he held out his hand, and Theodosia put her hand in it at once, for she had no fear of him. Out through the door they went (it opened and shut of itself,) and out through the great archway of the palace, into the wide, wide world. It seemed to Theodosia that her feet scarcely touched the ground, and she did not feel the cold, for the warm hand of the angel sent a delicious thrill through all her limbs. In one hand she grasped tightly the mysterious bag, and every once in a while she looked up at the beautiful face of the angel, upon whose brow the great pearl shone serenely like a star.

As they passed through the quiet streets, they saw few people stirring. Here and there some good Christian hastened to the early Christmas service, and high up in the cathedral tower was a bright light, where the old sexton still rang merrily the Christmas bells. And as they walked, the angel began to tell her the old, sweet story of the first Christmas day, and the Christmas gift of the child Jesus, which the dear God made to the world He loved, and how the kings and wise men came from far countries with rich offerings in their hands, and how the very beasts of the stable and the field were moved with strange reverence, and how the angels sang for joy. Theodosia looked up and said timidly, "And were you there?" The angel seemed to be looking at some fair vision a long way off, as he said, low and sweetly, "Yes, I was there;"—and with that he went on to tell how lovely was the child Jesus, so that all who looked upon Him loved Him, and began straightway to love one another also, and blessed the day when they saw the Babe of Bethlehem. And finally he stopped and said: "Little Theodosia, do you know the meaning of Christmas?" Theodosia was silent, for she knew that she had forgotten all this in her eagerness for her own pleasure; but she presently took courage, and said: "I know it means that Christ is born into the world."

And the Christmas bells sounded and sounded, and seemed to say, "PEACE ON EARTH AND GOOD-WILL TOWARD MEN."

By-and-by the angel stopped at a low cottage, and opened the door. They went into the poor, cheerless room, but they were not seen, for one cannot see the spirits of heaven when they choose to be invisible. As for Theodosia, the angel covered her with the corner of his robe. There was a tallow candle dimly burning on the table, and a pale woman sat by it, sewing fast on a piece of work she had risen early to accomplish. A little boy, crying silently from cold and hunger, had crawled from his miserable bed in the corner, and was trying to light a fire of chips and cinders gathered in the street. And the pale woman lifted her eyes to heaven, murmuring over and over again, as if it were the only prayer she could remember, "Give us this day our daily bread." Theodosia had never heard of such misery before; all her little troubles melted away from her mind, and she thought, "O! why can I not do something to help these poor people!" She could not bear to wait until she could ask the king to help them. Just then she looked down, and behold the bag had opened a little way of itself, and she saw the gleam of silver money in it. In an instant, and before it shut tightly as before, without stopping to think, she scattered a handful of the money in the room. But wonderful to tell, the silver shower never struck the floor, but seemed to vanish in mid-air; and lo! a bright fire went leaping up the chimney, and on the table was food and plenty, and the little boy and his happy mother were thanking God, and blessing their unknown benefactor. Theodosia felt happy, too; and as the angel led her away, she thought the Christmas bells were saying: "*Naked, and ye clothed me; hungry, and ye gave me meat; Verily I say unto you, Ye did it unto Me!*"

Presently they found themselves in an upper chamber, in another part of the city. It was broad daylight now. There were a dozen little children in the room, with scraps of newspapers and one or two tattered books, from which they were learning to read and spell. And in the midst stood the teacher, a poor, young factory-girl, who taught the little ones of the neighborhood every morning at daybreak, before going to work, because she would not let them go ignorant for want of her help. And Theodosia heard her say, "Now, let us get through with our lessons quickly, and then we will all go and have a Christmas holiday, looking at the fine things in the stores and the pretty ladies on the street. Who knows—perhaps the king and the queen and the princess may ride by!" When Theodosia heard that, she thought, "How I should like to help these little ones! They have no pleasure but in looking at the pleasure of other people!" And the bag opened half-way of itself, and she saw there was gold in it. For a moment she hesitated, saying to herself, "With this gold I could buy myself the necklace of pearls that I wish so much to have!" But just then the bag began slowly to shut up again, and she gave one look at the little children, and quickly drew from it all the gold, which she scattered in the room. And the room changed by magic into a beautiful school-room, and the happy children were wreathing it in green, and the teacher, no longer a poor factory-girl, but a fair and gentle woman, was about to distribute to them their Christmas gifts, and Theodosia wished so much to stay; but the angel drew her away. When they were once more in the street, the angel said, "Do you know the secret now?" And Theodosia said nothing, but the Christmas bells rang out:

"Not what we get, but what we give
Makes up our treasure while we live!"

This time the angel lifted her from the earth, and carried her swiftly over the whole land, and over many other lands. And she saw how many people there were who did not yet know what Christmas meant; yes, many thousands of them had never heard of Christ who was born in Bethlehem. And her heart, that was so warm now with the Christmas love, could not bear to think of so much sin and sorrow; and this time she put her hand on the lock of the bag, saying to herself: "If there is any more of the magical money in it, I will throw it down upon this poor, unhappy, wicked world." The bag opened very easily, but there was nothing in it save a magnificent necklace of pearls! In vain she looked for silver and gold; she must either give up the necklace of pearls or nothing. So she took one look more at the beautiful gems, and then flung them down upon the earth; and the necklace broke as it fell, scattering the pearls far and wide—and where every pearl fell, behold there arose by magic a church or mission-school, and in all languages were heard the songs of thanksgiving from children and from old people. And the angel said to her: "Now see, your bag is empty; are you not sorry?" But she looked straight into his kind eyes, and said, "I have found the secret now!" And the Christmas bells rang out, "*It is more blessed to give than to receive!*"

Then the angel caught her to his bosom with great joy, and flying swiftly through the air, he brought her back to the palace of the king; and lo! in the great hall were all the gifts still piled, and the king and the queen had not yet come. So he carried Theodosia to the place where her name was, and behold! when she looked, there lay the black bag wide open and full of gifts innumerable, and on each gift some curious inscription. A beautiful bouquet of flowers bore the words, "These are the prayers of the poor;" and upon a crystal goblet, "The disciple's reward;" but most lovely of all was the necklace of pearls that hung from the tablet, every pearl bearing a single name, like Patience, Gentleness, Truth, Innocence; and three pearls larger than the rest, and on the largest pearl, which was the very copy of the starry one upon the angel's brow, she read, "The greatest of these is Charity." Then she knew what was the true name of the Christmas angel; and he vanished away and she saw him no more. And she saw also, that the black bag was like her own heart, which, when closed to charity, was of no use; but when opened for the sake of others, grew richer in treasure all the time. And the Christmas bells rang once more:—"*God so loved the world!*" and again, "*Beloved, if God so loved us, then ought we to love one another.*"

May the Christmas angel dwell with every one of us, round and round the whole year.—*Exchange.*

THE CHRISTMAS TREE.

There's a wonderful tree—a wonderful tree—
The happy children rejoice to see;
Spreading its branches year by year,
It comes from the forest to flourish here;
Oh, this wonderful tree, with its branches wide,
Is always blooming at Christmas-tide.

'Tis not alone in Summer's sheen
Its boughs are broad and its leaves are green;
It blooms for us when the wild winds blow,
And earth is white with feathery snow;
And this wonderful tree, with its branches wide,
Bears many a gift for the Christmas-tide.

'Tis all alight with its taper's glow,
That glare on the shining eyes below;
And the strange, sweet fruit on each laden bough
Is all to be plucked by the gatherers now.
Oh, this wonderful tree, with its branches wide,
We hail it with joy at the Christmas-tide.

And a voice is telling, its boughs among,
Of the shepherds' watch and the angels' song;
Of a holy babe in a manger low—
The beautiful story of long ago,
When a radiant star threw its beams so wide,
To herald the earliest Christmas-tide.

THE CHILD JESUS.

"I wonder what the Lord Jesus really did when He was a child?" said Willie, one Sunday evening just before Christmas day.

"So do I," said Katie; "and I wish the Bible had told us more about Him—whether He ever played, or whether He was always quiet and thoughtful."

"A good many people have felt the same wish," aunt Kate answered; "but as God has not seen fit to tell us more, we may be sure there is some very good reason why we should not have our curiosity gratified. Still, we do know something about the childhood of our Lord, and the few notices we have teach us a great deal."

"He didn't go to school, I suppose," Katie said; "because the Jews asked, 'How knoweth this man letters, having never learned?'" John 7:15.

"Did Jesus never learn His letters?" asked Polly, with some surprise.

"Well, the Jews did not mean that Jesus had never learned the alphabet," aunt Kate said, "but that He had not been taught in any of the schools of the rabbis; and they were surprised, not at His being able to read, but at His knowing so much about the Scriptures. Whether He went to school at Nazareth or not I can't say, for the Bible tells us nothing about it."

"At any rate, I suppose He used to help Joseph at his work," Willie said; "and that He must have been something like other boys."

"I have no doubt that in a great many ways Jesus was like other boys, only we can never think of His being idle or disobedient, or anything else wrong. Very likely He did work at Joseph's trade, for the people called Him the carpenter's son; and St. Mark tells us that once they asked, "Is not this the carpenter?"

"And don't we know anything else about the Lord when He was a child?" asked Polly.

"Yes, there is another text which surely you will remember, that tells us what He did after Mary had found Him disputing with the doctors in the temple."

"He went home with Mary and Joseph, and did what they told Him," Willie said.

Katie had found the place in St. Luke, and read: "And He went down with them, and came to Nazareth, and was subject unto them; His mother kept all these sayings in her heart. And Jesus increased in wisdom, in stature, and in favor with God and man."

"And so," said Aunt Kate, "though we know hardly anything else about the Lord's childhood, we do know that He was always obedient and gentle, setting an example to the boys and girls of Nazareth, and not only to them, but to all children in all parts of the world."

"I don't wonder that everybody loved Jesus when He was a child," said Willie, "for He must have been so good. But then it was easy for Him to be good, and it's very hard for us."

"Yes; but, Willie, you know that He who was once a child and had to pass through all the temptations of childhood, knows how hard it is for you to be good, and if you ask Him, He will help you so that you may be like Him, and as you grow bigger and wiser you may also increase 'in favor with God and man.'"

THE BROKEN BRANCH.

A little branch on an apple tree was heavy with blossoms and young fruit, and seemed as though it would bear a great many apples. It was the most promising branch in all the tree. But one stormy night, being tired of tossing to and fro with the wind, it grew proud and angry, and said: "Why should I hang here among all these barren branches, moving when they move, and resting when they rest? They have hardly any fruit themselves, and they hide my fruit. And what do I want with the great useless trunk below, that has no fruit upon it? I should like to come down and grow by myself on the lawn, that all people might see me."

No sooner were these words uttered, than a violent gust of wind, whirling through the tree, snapped off the discontented branch and dashed it to the ground. A little boy finding it there early the next morning, stuck it up in the lawn for fun.

"This is capital," thought the branch to itself; "now I shall take root and grow up by myself to be a famous tree." But, alas! when the day grew toward noon, the sun shone with all its heat on the poor branch, and sent a pain right through it from one end to the other, spreading even to every little twig and leaf and blossom.

Now, when it was too late, the poor branch cried out: "Ah! how I wish I had remained on the old trunk. Now I begin to miss the sap and food that the trunk used to send up to me. I am dying with thirst, and all my body is scorching to death."

Just then the master of the garden passed by, and he said to the gardener: "What a pity that fine branch has fallen—clear it off the lawn at once, and chop it up for firewood."

Every moment in our lives Jesus is helping us. As the trunk gives sap to the branches, so Jesus gives us help. But if we will not trust in Him and trust in ourselves, we lose the strength that He gives us, and like the broken branch, we make ourselves fit for nothing but to be destroyed.

Remember that one branch cannot separate itself from the other branches. Your brothers and sisters and friends and the servants also are all branches in the tree of Jesus. If you try to separate yourself from them, and to think only of pleasing yourself, you are like the foolish, broken branch.—*From Parables for Children.*

Pleasantries.

—A Boston artist claims to have painted an orange peel on the sidewalk so naturally that six fat men slipped up on it before the deception was discovered.

—They tell of a cultured divine in Boston who, instead of saying, "The collection will now be taken up," impressively remarks:—"The accumulation of moneys will now ensue."

A small boy went to see his grandmother. After looking eagerly round the handsomely furnished room where she sat, he exclaimed, inquiringly, "Oh, grandmamma, where is the miserable table papa says you keep?"

—The lightning used on theatrical stages costs $10 an ounce; but then so little is required that you can kill a sixty-dollar brigand and ten twelve-dollar brigands so beautifully for about two cents.

Religious Intelligence.

Home.

An attempt is being made to endow the episcopate in the diocese of Vermont.

The Orphanage and Bowman Church Home at Lancaster are prospering. The parish guild of women in St. James Church have given out 400 garments.

Cyrus McCormick, the great Reaping Machine manufacturer in Chicago, has donated $100,000 to the Presbyterian Theological Seminary in that city, to place it entirely out of debt.

The American Board had an increase in their collections 1st year of more than $60,000, and the expense of administering the $627,861.98 expended was but five per cent. of the whole. The working force of missionaries number 370.

The Methodist Church at Salem, N. J., has changed its name 100 times during the century of its existence. Its last change was made a few days ago, and now, for a year at least, it is to be known as the First Methodist Church of that town.

The churches of Auburn, Me., are canvassing the city for the purpose of reaching strangers and those who do not attend public worship, and for the special object of promoting a religious interest. One worker is assigned to each district.

The Baptists of Washington have seven churches for whites in Washington, with about 2,000 members, and thirty-three colored churches, with more than 4,000 members. The women have established a Women's Baptist Home for Needy Women in the churches.

The five hundredth anniversary of the translation of the Bible into English by John Wycliffe was celebrated, under the auspices of the Board of Managers of the American Bible Society, by a meeting in the New York Academy of Music on the evening of Dec. 22d.

The Sheltering Arms Nursery, at No. 157 Dean street, Brooklyn, shelters children under seven years of age, whose parents are dead, or who have deserted them, or are too sick to care for them properly. It has been in existence ten years, and in that time 456 children have been admitted.

Virginia has one bishop and 128 clergymen, of whom 63 receive less than $500 a year. Within two years 2,350 persons have been confirmed, and there are 21 candidates for the ministry. The Diocese of Virginia has a brotherhood which has paid within ten years $24,040 to the widows and orphans of deceased clergymen.

Abroad.

In Sweden there are more than 120,000 Sunday-school scholars and about 10,000 teachers.

The Baptists in Germany number 134 churches and 26,656 members, and gave last year to benevolent objects $66,000.

The Pope is preparing an allocution condemning the hostile attitude to the Church on the part of France and other nominally Catholic powers.

The Carthusian friars, having been exiled from France, are to make the famous Chartreuse wine in England. They possess the secret which imparts the peculiar flavor to their celebrated liqueur, and the secret discovered many generations ago has been regarded as an hereditary possession by the order.

The Dean and Chapter of St. Paul's Cathedral, London, are trying to get a very big bell. The largest bell in the cathedral weighs little more than five tons, and the cathedral authorities desire one of ten or twelve tons weight, such as many of the chief cathedrals on the Continent have. York Cathedral has a bell weighing eleven tons, and at Westminster there is one of thirteen and a half tons. A bell of twelve tons weight would cost about $12,000; of this sum the Dean and Chapter have already collected one-half.

Work on the new Catholic Cathedral, at the corner of Clermont and Greene avenues, New York, will be again inaugurated in the spring and pushed forward as rapidly as possible. When complete the new Cathedral will be one of the grandest ecclesiastical structures on this continent, and rivalling many of those of Europe. The plans show a magnificent edifice in the decorated Gothic style of architecture. Two grand stone towers, surmounted by large crosses, will rise to the height of 300 feet, which is considerably higher than Trinity steeple in New York. It will take fully three years to advance the walls far enough for the building to receive its roof.

The Bishop of Gibraltar has issued a pastoral letter to the clergy and laity of his jurisdiction, in which he asks for help toward the building at Rome of an edifice worthy of the English church and people, on the ground that the work is of national interest. The building outside the Porta del Popolo, in which the services of the church have been held for many years, is to be torn down for the enlargement of the street on which it stands, and unless a new church be built, the congregation will be left without a place of worship. The Bishop wishes to have at Rome a representative church, which shall show by its architectural features, as well as by the character of its services, what is the true nature of Episcopal worship when it is displayed in its best and brightest colors. He says, however, he would not have it erected with any idea of making converts.

GIFTS OF USE AND BEAUTY.

Out of many thousands of articles covering more than three acres, here are named a few that may bring to mind a great many others. Whole classes are omitted altogether, such as Dress Goods, Silks, Velvets, and others that you know all about.

CROCKERY CHINA AND GLASS.

Stone China, set of 124 pieces	$11 00
Parisian Porcelain, set of 124 pieces	13 75
China, set of 100 pieces, white	18 75
China, set of 100 pieces, gold band	31 65
China, set of 144 pieces, white	28 00
China, set of 144 pieces, gold band	46 00
China, set of 169 pieces, white	33 00
China, set of 169 pieces, gold band	55 00
China, set of 192 pieces, white	40 00
China, set of 192 pieces, gold band	65 00
Parisian Porcelain, set of 44 pieces	4 25
White China, set of 44 pieces	5 00
Decorated, set of 44 pieces	6 25
China, with broad gold band, set of 44 pieces	9 50
Decorated with colored bands, set of 56 pieces	10 00
Decorated with rosebuds, set of 56 pieces	10 00
Stone China, chamber set	$2 50 to 4 00
Stone China, with colored band	3 75 to 7 00
Stone China, colored band and gold lines	4 25 to 7 75
Stone China, decorated	3 00 to 30 00
French China, decorated	8 00 to 40 00
Vases, per pair	25 to 50 00
Fancy Cup and Saucer	20 to 25 00
China and Glass Ornaments	25 to 300 00
Tumblers, per dozen	40 to 20 00
Goblets, per dozen	85 to 25 00
Finger Bowls, per dozen	1 25 to 25 00
Carafes, each	50 to 8 00
Celery Glasses, each	25 to 8 00
Fruit Dishes, high or low	12 to 13 00
Pickle Jars	25 to 7 00
Sugar Bowls	25 to 8 00
Butter Dishes	25 to 13 00
Ice Pails	90 to 2 00
Olive Dishes, dozen	2 50 to 4 50
Ice-Cream Plates	45 to 2 50
Ice-Cream Shells	1 00
Butter Plates	25 to 1 50
Salts	25 to 1 50
Syrup Pitchers, each	25 to 40
Epergnes, engraved	50 to 3 75
Cologne Sets	50 to 10 00
Hyacinth Glasses	12
Jewel and Princess Clocks	1 35 to 5 00
French Clocks	10 00 to 100 00
Bronze Ornaments	5 75 to 75 00

SILVER-PLATED WARE.

Butter Dishes	$3 00 to $10 00
Cake Baskets	3 75 to 12 00
Ice Pitchers	8 25 to 14 00
Tea Spoons	3 15 to 5 00
Casters	3 00 to 10 00
Card Receivers	3 00 to 8 00
Spoon Holders	4 00 to 6 00
Napkin Rings	50 to 1 00
Combination Casters	3 15 to 4 25
Children's Sets (knife fork and spoon)	1 40 to 2 00
Thimbles:	
Silver	50 to 75
Gold	3 75 to 5 00

GENTLEMEN'S FURNISHING.

Suspenders, cotton	$0 25 to $1 50
Suspenders, silk	75 to 2 50
Sleeve Buttons	50 to 2 00
Shirt Studs	50 to 1 50
Collar Studs	10 to 50
Scarf Pins	40 to 2 00
Scarf Rings	30 to 1 50
Watch Chains	1 25 to 6 00
Charms and Lockets	75 to 3 00
Kid Gloves, one button	75 to 1 75
Kid Gloves, two button	1 15 to 2 00
Leather	1 00 to 1 75
Handkerchiefs, hemmed	12 to 75
Handkerchiefs, colored border	25 to 50
Handkerchiefs, hemstitched	25 to 1 00
Handkerchiefs, hemmed, initial	50
Handkerchiefs, hemstitched, initial	75 to 1 00
Handkerchiefs, Pongee Silk	75 to 3 00
Handkerchiefs, India Silk	85 to 2 50
Handkerchiefs, China Silks	1 00 to 1 50
Handkerchiefs, Silk Novelties	50 to 2 50
Windsor Scarfs	25 to 35
Neck Scarfs	50 to 1 00
Flat Scarfs	50 to 1 25
De Joinville Scarfs	35 to 2 75
Black Silk Folded Ties	25 to 1 50
Black Satin Folded Ties	50 to 1 00
White Silk or Satin Folded Ties	75 to 1 00
Black Bows	10 to 35
White Bows	10 to 25
Black Silk Squares	1 75 to 3 50
Black Silk Stocks	1 00 to 1 25
Collars	13 to 25
Cuffs	25 to 40
Merino Shirts	59 to 5 00
Merino Drawers	50 to 5 00
Dress Shirts	75 to 2 25
Night Shirts	1 00 to 2 25
Smoking Jacket, plain	8 00 to 10 00
Smoking Jacket, bound with silk	10 00 to 15 00
Smoking Jacket, faced with quilted silk	18 00 to 25 00
Velveteen Smoking Jacket	18 00 to 25 00
Fur-Felt Hats	2 00 to 4 00
Wool-Felt Hats	1 25 to 2 00
Silk Hats	3 00 to 6 00
Children's Fur-Felt Hats	2 00
Children's Wool-Felt Hats	1 00

STATIONERY.

Wanamaker's Commercial Note, quire	$0 10
Envelopes, package	09
Wanamaker's Octavo-Note, quire	09
Envelopes, package	09
Wanamaker's Billet Note, quire	9 to 12
Envelopes, package	9 to 13
Tinted Wove Commercial Note, quire	27
Envelopes, package	20
Tinted Wove Royal-note, quire	18 to 27
Envelopes, package	18 to 25
Tinted Wove, Octavo note, quire	14 to 24
Envelopes, package	17 to 23
Commercial note, ruled and unruled	5 to 7
Package note, ruled	9 to 10
Sermon paper, ruled	12 to 16
Fool's cap, ruled	8 to 17
Letter paper, ruled and plain	8 to 15
Cabinet Envelopes	13
Government No. 5	4
Government No. 6	6 to 10
Irish linen, Marcus Ward & Co.:	
Commercial-note, quire	15 to 20
Envelopes	16 to 18
Octavo-note, quire	12 to 17
Envelopes	16 to 18
Letter paper, quire	34
Envelopes	18
Commercial-note, tinted, quire	20
Envelopes	29
Marcus Ward & Co., old Fashioned	10 to 12
Envelopes	10 to 12
English linen, cream laid	10 to 12
Envelopes	10
American linen, cream laid	13 to 16
Envelopes	14 to 15
American flax (bond)	16 to 18
Envelopes	9
Water-marked with Persian or Japanese figures	18 to 20
Envelopes	20
Music lined, satin striped, or Brocade	18 to 20
Envelopes	20
Quadrille, cream or white	6 to 10
Envelopes	10 to 11
Quadrille, cream or pearl	15 to 16
Envelopes	15 to 18
Thin papers:	
Belfast lined	10
Envelopes	12
Over-land mail	10
Envelopes	12
Union Jack	10
Envelopes	12
Quadrille, white	10
Envelopes	32
Box of 1 quire octavo-note	12
Box of 1 quire, white or tinted	20 to 45
Box of 2 quires octavo note	$1 00
Box of Tourist's Papeterie	75
Leatherette case, 1 quire paper and lap tablet	50
Box of 3 quires paper and envelopes and 1 package correspondence cards	85 to 1 30
Box of 1 quire octavo-note, cream or white, and envelopes	12 to 45
Box of 1 quire, design on corner	55 to 1 00
Box of 1 qr. painted design on corner	1 85 to 2 50
Box of brocade or stripped satin, containing 1 quire of paper	3 00 to 6 00
Correspondence cards	50 to 70
Visiting cards, package of 25	30 to 40
Walnut writing-desks	1 35 to 5 00
Rosewood writing-desks	2 40 to 10 50
Satin-wood writing desks	6 00 to 9 00
Ebony writing desks	8 40 to 10 00
Russia writing-desks	6 00 to 10 00
Linen portfolios	45 to 2 00
Russia portfolios	2 25 to 15 00
Russia portfolios	3 80 to 15 00
Morocco portfolios	4 50 to 9 00
Alligator portfolios	1 65 to 5 60
Velvet portfolios	9 50
Music portfolios	85 to 1 25
Music—rolls	1 50 to 3 75
Russia cases and tablets	4 50 to 20 00
Alligator cases	2 35 to 6 00
Morocco cases	1 50 to 10 00
Leather cases	2 00 to 6 00
Lap-tablets	1 00 to 2 00
Canvas tablet case	1 00 to 2 00
Gold pens, without holders	75 to 3 80
Gold pens, with holders	95 to 5 60
Pens and pencils	2 50 to 10 00
Pencils	35 to 12 00
Pencil ornaments	50 to 2 50
Tooth-picks	50 to 5 00
Stylographic pens	3 00 to 4 00
Calligraphic pens	4 00 to 5 50
Mackinnon	4 00 to 5 50
Lead pencils	1 to 10
Drawing pencils per box	45 to 85
Paper cutters	25 to 20 00
Rulers	12 to 45
School satchels	25 to 65
School companions	3 to 20
Book carriers	20 to 55
Mathematical Instruments, box	60 to 3 50
Drawing books	6 to 25
Drawing paper, per sheet	5 to 12

TOYS.

Tea Sets:	
Plain White	12 to 1 75
Gilt Band	35 to 1 25
Decorated	35 to 6 00
Dinner Sets:	
Plain White	70
Decorated	1 00 to 9 00
Toilet Sets:	
Gilt Band	1 00
Decorated	60 to 3 50
Britannia Dishes	10 to 3 75
Sideboards with dishes	1 20 to 4 50
Bureaus	1 15 to 3 50
Bed-Room Furniture	1 75
Furniture Sets in boxes	35 to 6 00
Magic Lanterns	1 00 to 34 00
Music Boxes	8 00 to 30 00
Orguinettes	
Gilt paper Christmas-tree Ornaments, per dozen	10 to 1 50
Cornucopias, per dozen	25 to 3 00
Reflectors	3 to 75
Paper Boxes	8 to 25
German Favors	14 to 30
Glass Balls, per hundred	20 to 1 50
Glass Fruit, per dozen	25 to 1 00
Candles, per dozen	5 to 15
Candlesticks, per dozen	5 to 25
Guns	45 to 1 25
Swords	10 to 75
Horns	5 to 75
Cornets	15 to 75
Trombones	15 to 75
Clarionets	9 to 20
Harmonicas	10 to 1 00
Drums	18 to 5 00
Banks	5 to 95
Pistols	1 00
Tool-Chests	20 to 6 00
Kitchens	15 to 1 75
Kitchen Sets	9 to 80
Floral Sets	50 to 1 75
Scales	20
Coffee Mills	20
Stoves	5 to 60
Side boards	18 to 90
Tin Rattles	8 to 70
Bell Rattles	10 to 75
Chimes	13 to 70
Watering Pots	10 to 25
Animals in Hoops	5 to 40
Rocking Horses	1 00 to 7 00
Springing Horses	8 00 to 17 00
Swinging Horses	6 00
Shoo Flies	1 00 to 2 50
Three-wheeled Velocipedes	3 75 to 7 00
Bicycles	6 00 to 25 00
Doll Coaches	90 to 4 75
Express Wagons	45 to 4 00
Two-wheeled Carts	15 to 2 00
Wheelbarrows	17 to 2 50
Children's Tables	1 25
Children's Chairs	40 to 75
Sleds	50 to 2 75
Sled Bodies	2 25 to 2 75
Bagatelle Tables	90 to 3 50
Tivoli Boards	35 to 1 50
Ring Toss and Magic Hoops	1 00 to 1 40
Combination Game Board	1 00
Table Croquet	40 to 60
Ten Pins	25 to 1 50
Backgammon and Go Bang	3 00
Steeple Chase	1 50 to 3 50
Board Games	33 to 1 50
Backgammon Boards	15 to 3 50
Chess Boards	5 to 1 00
Chess	37 to 5 50
Checkers	5 to 1 00
Dominoes	25 to 2 50
Card Games	18 to 60
Spelling	18 to 1 40
Loto	25 to 3 50
Sliced Object Puzzles	33
Cut-up Pictures	17 to 50
Cube Puzzles (blocks)	50 to 1 50
Blocks	5 to 1 25
Building Blocks	25 to 1 50
Whirligig of Life	1 00
Crandall's Bo-Peep	18
Crandall's Lively Horsemen	
Jolly Blacks Velocipedes, etc	35
Chinese Blocks, District School, etc	75
Swiss Cottage, Sheep Ranche, Log Cabin, Toy Village, etc	80 to 1 50
Railroads	65 to 75
Locomotives	62 to 75
Steamboats	20 to 95
Work-Boxes	1 15 to 1 50
Animals on Wheels	6 to 50
Horses on Wheels	6 to 75
Wagons with Horses	15 to 1 20
Tin Trains	50 to 3 00
Mechanical Trains	1 75 to 3 50
Locomotives, tin	20 to 90
Locomotives, mechanical	98 to 2 75
Steamboats, mechanical	95 to 2 40
Fire Engines, mechanical	2 40 to 4 00
Steam Engines, mechanical	45 to 6 00
Shooting Gallery	75
Mocking Birds	95
Rubber Balls, Plain	4 to 12
Rubber Balls, fancy	8 to 12
Base-Balls	14 to 45
Foot-Balls	24 to 1 50
Rebber Rattles	15 to 20
Rubber Monkeys	32 to 70
Rubber Dolls	15 to 90
Rubber Animals	21 to 50
Infants:	
Common Wax	15 to 60
Model Wax	75 to 2 26
Model Wax, kid body	75 to 1 50
Bisque Dolls	1 to 18
Bisque, jointed	5 to 20
China	1 to 15
Dolls in position	5
China Heads, Nankeen bodies	8
Movable Heads with Hair	25 to 30
Colored Dolls	10 to 25
Patent Heads	7 to 45
Patent Heads with hair	20 to 1 00
Jointed Wooden Dolls	63
Common Wax	5 to 1 50
Model Wax	75 to 20 00
Dressed wax	30 to 90
Dressed, bisque	30 to 45
German Rag Doll	1 35 to 2 00
Dolls with wardrobe in boxes	1 00 to 4 50
Dolls with wardrobe in baskets	3 00 to 5 50
Nursing Dolls	6 50 to 10 00
Doll's Jewelry, per set	18 to 1 35
Ear-rings	10
Fans	18 to 50
Chatelaine Fans	75
Chatelaine Scissors	50
Parasols	60 to 1 25
Round Combs	15 to 25
High Combs	25
Toilet Sets	25 to 1 25
Brushes	15
Nursing Bottles	18 to 25
Puff Boxes	20
Furs, per set	75 to 1 15
Cornets	50
Hats	30 to 75
Dolmans	60
Shawls and Straps	95
Zephyr Sacques	75
Hoods	65
Slippers	8 to 80
Shoes	8 to 70
Stockings	6 to 50
Stables	1 25 to 13 00
Stores	1 50 to 22 25
Warehouses	2 00 to 5 50
Kitchens	4 50 to 30 00
Doll-houses	4 50 to 15 50
Guard-houses	2 75 to 9 50
Fire-houses	3 52 to 5 00
Menageries	3 00 to 6 00
Bath-houses	2 75 to 6 00
Horses and Carts	25 to 3 50
Horses and Drays	45 to 1 50
Horses and Wagons	1 50 to 6 50
Woolly Sheep and Dogs	15 to 5 50
Fur Cats and Rabbits	25 to 12 00
Hair Horses	25 to 12 00
Hair Horses and Carts	40 to 9 50
Santa Claus	25 to 7 00
Clapping Figures	9 to 1 50
Mules	30 to 2 00
Turtles	10 to 40
Cannons	50 to 75
Babies in Coaches	45 to 1 50
Comical Figures	1 40 to 18 00
Lead Soldiers, in boxes	10 to 2 00
Lead Soldiers, Sham Fights	50 to 6 75
Arks	10 to 6 00
Musical Toys	40 to 2 75
Elephants	50 to 3 00
Carved Wood Animals	4 to 8 00

LACES, WHITE GOODS, ETC.

Imitation Laces:	
Valencienne per yard	$ 2 to 75
Maltese	5 to 40
Duchess	10 to 50
Brabant	14 to 50
Point	30 to 1 35
Russian	7 to 25
Breton	3 to 25
Torchon	2 to 10
Point d'Esprit	6 to 22
Languedoc	5 to 35
Point d'Alençon	10 to 35
Point de Rose	25 to 55
Irish Point	16 to 20
Carrickmacross	20 to 42
Thread	10 to 45
Mechlin	10 to 80
White Spanish	18 to 1 30
Star Lace	40 to 1 50
Footing	8
Plevna	10 to 20
Black French	8 to 75
Real Laces:	
Valenciennes	30 to 2 50
Maltese	30 to 4 50
Russian	30 to 1 40
Turchon	4 to 1 25
Breton	7 to 60
English Thread	10 to 2 00
Black Spanish	15 to 1 25
Black Guipure	14 to 1 30
Black Thread	55 to 5 00
Point Applique	75 to 4 25
Point Duchesse	2 00 to 6 00
Point Gaze	5 00 to 8 50
Lace Articles:	
Scarfs	70 to 3 00
Barbs	1 75 to 25 00
Barbettes	1 25 to 6 00
Handkerchiefs	3 00 to 25 00
Jabots	30 to 1 25
Fichus	50 to 3 50
Capes	5 00 to 20 00
Vests	10 00 to 20 00
Collars	4 50 to 10 00
Points	1 50 to 10 00
Antique Tidies, for chairs	25 to 6 00
Antique Tidies, for chair arms	50 to 1 10
Antique Squares	5 to 40
Applique Tidies	35 to 1 00
Nottingham	7 to 30
Hand-knit	15 to 75
Brussels Net	20 to 50
Linen	45 to 2 00
Nottingham Splashers	15 to 70
Applique Splashers	2 00 to 3 75
Shams, per pair	50 to 10 00
Crepe lisse ruchings	18 to 50
Skirt Flattings	9 to 40
Brussels net, white	13 to 50
Meshlin net, white	15 to 50
Point d'Esprit net	23 to 60
Illusion, white or colored	15 to 85
Crepe lisse, 86 inches	50
Spanish net, 27 inches	50 to 2 00
Brussels net	18 to 1 50
Grenadine, all colors	25 to 40
Hernani, all colors	45
Hamburg Embroidery	50 to 2 00
Nainsook Embroidery	10 to 3 50
Swiss Embroideries	10 to 2 00
Flannel embroidered with white cotton	15 to 45
Flannel embroidered with white silk	20 to 1 50
Everlasting trimming	1 to 10
Irish Crochet Lace	10 to 25
Irish Embroidery	6 to 16
Linen Handkerchiefs, hemmed	9 to 20
Linen Handkerchiefs, Hemstitched	12½ to 1 00
Hemstitched, colored borders	20 to 50
Embroidered Handkerchiefs	25 to 2 50
Collars, Linen	8 to 1 00
Cuffs	2 to 20
Children's Ruffles	25 to 2 00
Embroidered Sets	20 to 5 00
Nainsook, 48 inches	25 to 1 25
Nainsook, 36 inches	12 to 75
Cambric, 36 inches	20 to 50
Organdie, 69 inches	35 to 1 40
Mull, 34 inches	20 to 40
Mull, 39 inches	50 to 1 50
Swiss, 34 inches	10 to 65
Shirred Muslin, 36 inches	30 to 50
Tucking, 27 inches	20 to 21 75

LADIES' UNDERWEAR.

Night Robes, muslin	$ 65 to 1 00
Chemises, muslin	50 to 2 50
Drawers, muslin	35 to 3 75
Walking Skirts, muslin	55 to 10 00
Under Skirts, muslin	50 to 3 00
Train Skirts	1 25 to 12 00
Underskirts, flannel	85 to 5 00
Colored Skirts	95 to 1 00
Corset Covers	55 to 3 00
Corsets	50 to 5 00
Merino Vests, white	50 to 2 00
Merino Drawers, white	50 to 1 00
Merino Vests, colored	2 00 to 5 00
Merino Drawers, colored	2 00
Union Vests, white	3 50 to 6 00
Silk Vests	3 25 to 10 00
Silk Drawers	4 75 to 9 50

SHOES.

Ladies' Shoes	1 50 to 6 50
Misses' Shoes	1 25 to 6 00
Children's Shoes	1 00 to 3 25
Infants' Shoes	30 to 1 25
Ladies' Overshoes	33 to 70
Children's Overshoes	30 to 50

GLOVES.

FIRST QUALITY: JUGLA, ALEXANDRE, COURVOISIER.

1	Ladies' two-button	$1 65
2	three	1 90
3	four	2 25
4	six	2 75
5	Misses' three	1 60

SECOND QUALITY.

1	Ladies' three button	$1 50
2	four	1 75
3	six	2 25

THIRD QUALITY.

1	Ladies' three-button	$1 50
2	four	1 25
3	six	1 50
4	Misses' two	85
5	three	1 00

UNDRESSED KID.

1	Ladies' three-button	$0 75 1 00
2	four	1 15 1 50 1 75

FURS.

Seal Sacques and Dolmans	$ 1 25 to 3 50
Fur-lined Circulars	30 to 1 25
Fur Robes	1 00 to 1 10
Fur Trimmings	40 to 1 00

CLOAKS.

Beaver Coats	$ 4 50 to 15 00
Diagonal Coats	8 00 to 25 00
Camel's Hair Coats	6 00 to 18 00
French Walking Jackets	10 00 to 25 00
Camel's-hair Dolmans	10 00 to 15 00
Woolen Diagonal Dolmans	10 00 to 30 00
Cassimere Ulsters	5 00 to 15 00
Misses' Cloaks	3 50 to 15 00
Misses' Ulsters	6 50 to 12 00

SUITS.

Silk	$ 28 00 to 50 00
Cashmere	22 00 to 40 00
Cloth and Flannel	12 00 to 17 00
Plaid and Handkerchief	22 00 to 30 00
Cashmerette	5 00 to 12 00
White Suits	15 00 to 50 00
Wrappers	75 to 10 00
Misses' Suits	5 00 to 15 00
Children's Suits	3 25 to 15 00

SHAWLS.

Berlin, Cashmere, etc., for Evening Wear	$ 75 to 15 00
Tartan, Scotch	5 50 to 15 00
Beaver	7 00 to 10 00
Himalaya	8 00 to 12 00
Paisley	6 00 to 50 00
French Camel's-hair	30 00 to 65 00
French Delhi-stripe	2 00 to 24 00
Cashmere, drab-hemmed or bound	5 00 to 12 00
Thibet, black	2 50 to 25 00
India Camel's-hair	50 to 200 00
Valley Cashmere	125 00 to 1,200 00
Stella, black centre	50 00 to 175 00
Stella, scarlet centre	50 00 to 225 00
Striped India	25 00 to 150 00
Chudda	8 00 to 50 00
Decca	20 00 to 50 00

LADIES' GOSSAMER (RUBBER) CIRCULARS.

Reliable, with hood	$1 90
Featherweight, with hood	2 25
Fairmount, with hood	2 50
Sea Grove, with hood	4 00
Grand Medal, with hood	5 00
Reversible, with hood	5 00
Triumph, with hood	5 00
Corwin, with hood	6 00
Check, with hood	6 00
Gossamer, with hood	6 00
Perfection, with hood	6 50
Reliable, with cape	2 50
Featherweight, with cape	3 00
Fairmount, with cape	3 50
Pocket, with cape	4 00
Sea Grove, with cape	5 00
Grand Medal, with cape	6 00
Triumph	6 00
Corwin, with cape	7 00
Gossamer, with cape	7 00
Perfection, with cape	7 50
Ulster, hood and sleeves	5 00
Perfection, hood and sleeves	8 00

MISSES' GOSSAMER (RUBBER) CIRCULARS.

Featherweight, with hood	$2 00
Fairmount, with hood	2 25
Sea Grove, with hood	3 20
Triumph, with hood	4 00
Gossamer, with hood	4 50

MISCELLANEOUS.

Money Satchels	$ 50 to 1 25
Hand Satchels	1 00 to 2 75
Traveling Satchels	3 00 to 7 00
Seal Traveling Satchels	5 00 to 25 00
Insoles for Knit slippers	8 to 35
Shawl Straps	25 to 75
Infants' Rubber Bibs	15 to 40
Cuff Protectors	15 to 20
Shields Covered	6 to 25
Infants' Rubber Drawers	34 to 70
Ladies' Gloves	1 25
Ladies' Gloves, with gauntlets	1 50
Ladies' Rubber Leggins	1 00
Over-Gaiters, black and blue cloth	1 00
Whips	25 to 3 00
Coach and Carriage Whips	1 00 to 5 00
Web Halters	50 to 1 75
Leather Halters	1 25 to 3 00
Riding Bridles	1 00 to 10 00
Ladies' Saddles	4 75 to 30 00
Horse Blankets	1 20 to 30 00
Lap Robes	2 50 to 20 00
Olive-wood Boxes	3 25 to 6 00
Ink Stands	1 50 to 5 00
Candle Sticks	2 75
Calendars	3 75
Gilt Boxes, containing paper	40 to 15 00
Autograph Albums	15 to 4 50
Diaries	20 to 2 75
Velvet Frames	25 to 9 00
Photograph Albums	1 00 to 25 00
Pocketbooks	20 to 5 00
Leather and Plush Hand-bags	70 to 2 50
Side Bags	78 to 2 10
Japanese Trays	80 to 4 50
Glove Boxes	75 to 90
Handkerchief Boxes	75
Bread Trays	1 50 to 2 25
Colored Glass Ink Stands	95 to 1 00
Hair Brushes	40 to 3 00
Hand Glasses	25 to 3 25
Combs	14 to 5 00
Opera Glasses	3 50 to 18 00
Jet Combs	25 to 1 00
Shell Combs	75 to 8 00
Jet Bracelets	20 to 3 50
Scarf Pins	50 to 5 00
Christmas Cards	2 to 80
Scrap Books	20 to 5 75
Sachet Cards	40 to 1 25
Jewel Cases	35 to 20 00
Lamp Screens	3 00
Knit Jackets	75 to 2 25
Clouds	45 to 1 25
Children's Hoods	55 to 3 00
Socks	15 to 65
Pin Cushions	60 to 10 00
Toilet Sets (plaited cushion, four mats and two bottles)	10 00
Lamp Shades	25 to 3 50
Toilet Bottles, per pair	1 80
Brass Fire Sets	7 25 to 20 00
Gas Stoves	8 00 to 10 00
Student's Lamps	3 85 to 10 00
Bird Cages	80 to 4 50
Rattan Chairs	5 00 to 8 50
Folding Chairs	3 50 to 8 00
Skates	50 to 6 00
Umbrellas	1 00 to 19 00

Information will be given by letter about anything we have, whether here mentioned or not; and Samples will be sent, if practicable.

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Acknowledgments.

HOME MISSIONS.

Received per Rev. S R Fisher from Whitemarsh cong, Rev J D Detrich, pastor, $10.
W. H. SEIBERT, Treasurer.

BENEFICIARY EDUCATION.

Received per Rev Dr C H Leinbach, from Treas of Lebanon Classis, paid to a particular student, $105; Rev D Y Heisler, Treas of East Pa Classis, paid to a particular student, $26, J G Gerhart, Treas of Tohickon Classis, paid to particular students, $82.61. Total, $223.61. SAM'L R. FISHER, Treas.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received per Rev. S. R. Fisher, from Whitemarsh cong, Rev J D Detrich, pastor, $10.
WM. D. GROSS, Treasurer.

Minersville cbg, Rev D M Christman,	$ 2 70
Union Thanksgiving Service of the Ref congs Reading, per Rev W F P Davis,	17 59
Third St Ref Ch, Easton, T C Porter, D D, per Mrs Tillie Chidsey, 1 box of clothing & dry goods,	110 00
Benevolent Society, 1st Ref Ch, Reading, Rev H Mosser, per Solomon Specher,	75 00
Enterprise Colliery, Jacob Bausman, Esq, 4½ tons stove coal,	12 00
Geo T Boesser, Railroad York Co,	15 00
A Friend of the Home in Clear Spring cbg, Rev Wm Goodrich,	5 00

D. B. ALBRIGHT, Supt.

THE MARKETS.

Philadelphia, Dec. 18, 1880.

[The prices here given are wholesale].

FLOUR.—We quote the general range of prices as follows: Supers, $3(@3.75; winter extras, $3.75@4.50; Pennsylvania family, $5.12@5.50; Ohio and Indiana do., $5.50@6.25; St. Louis and Southern Illinois do., $6@6.50; winter patent, $6.50@7.50: Minnesota clears, $5 25@5.87, chiefly $5.50@5.75; do. straights, $6@6.50; do. patents; $7@8.25; chiefly $7@8. Rye Flour was dull at $5.25 for good Pennsylvania. Buckwheat Flour was easier at $2.-25@2 40 ℔ cwt. as to brand and quality, with sales chiefly at $2.35@2.40.

WHEAT.—Sales at this Board were 25,000 bushels January at $1.17½; 5000 bushels do. at $1.17½; 10,000 bushels February, $1.20½, and 5000 bushels March at $1.22½, closing weak, with $1.15 bid and $1.16½ asked for December; $1.17½ bid and $1.17⅝ asked for January; $1.20½ bid and $1.20⅝ asked for February, and $1.22½ bid and $1.23 asked for March. Shipments, none. Stock in elevators, 1.312,954 bushels.

CORN.—The local market was moderately active and steady, with sales of 5 cars steamer, on track, at 54c. and 9000 bushels sail yellow, track, at 55@55½c., chiefly 55c. net. Shipments 30,167 bushels. Stock in elevators, 291,640 bushels.

OATS.—Sales reported comprised about 7,000 bushels, in lots, on a basis of 45c. for No. 2 mixed; 46c. for No. 3 white, and 47c. for No. 2 white, closing at open Board at 46½c. bid and 49c. asked for No. 2 white, December; 45½c. bid and 46½c. asked for January; 46c. bid and 47c. asked for February, and 46½c. bid and 47½c. asked for March.

RYE, 95c. for prime Pennsylvania.

POULTRY.—We quote live Chickens at 7@7½c., chiefly 7c.; Ducks, at 8c., and Turkeys at 9c.; dry-picked Chickens, choice, at 10c@11c; good do. at 9½@10c.; scalded and inferior at 7@9c., as to quality. Dry-picked Turkeys, 11@12c. for choice, 10c. for fair and 7@9c. for scalded and inferior.

HAY AND STRAW.—We quote prime York State and No. 1 Western Hay at $23@23.50; No. 2 and prime mixed Western. $21@22. Rye Straw at $22@23, as to quality; Wheat do., $13, and Oat do., $13.-50@14 ℔ ton.

FEED—Sales of 1 car prime winter wheat Bran at $18 on track.

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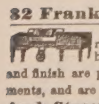

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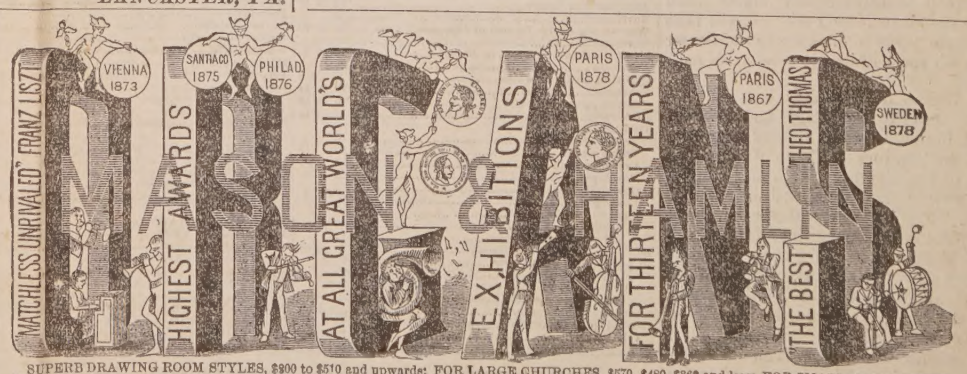

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